

THE NUMBER OF MAN

The
Climax
of
Civilization

PHILIP MAURO

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With all good wishes through
Jesus Christ, the only Saviour and
Friend of sinners, for the life which
now is, and for that which is to come.

Thine sincerely

2 Thess. 3. 5.



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Main Page

THE NUMBER OF MAN

THE CLIMAX OF CIVILIZATION

PHILIP MAURO

COUNSELLOR-AT-LAW

Author of

"The World and its God" "Man's Day" "Life in the Word" etc.

"Here is wisdom. Let him that hath understanding
count the number of the beast : for it is THE NUMBER
OF MAN ; and his number is 666" (Rev. xiii, 18)

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P R E F A C E

THE writer has attempted in this volume to set forth the chief results of an examination which he has made of the great religious and economic movements now in progress throughout the world. Human society the world over is stirred to-day as it has not been stirred since the time when it was split up into separate nations, tongues, and tribes; and this remarkable and simultaneous activity of all sections of the human family is easily the most notable characteristic of the day. The present examination has been undertaken for the purpose of ascertaining the direction and probable outcome of these movements of the modern world.

The inquiry is one of great importance, and of vital interest to all human beings. It carries us on to the end of all the struggles, trials, and efforts of mankind. It looks into the future to see what is to be the consummation—the complete numbering or summing up—not merely of the present era of scientific civilization and industrial development,—the age of machinery,—but of the Career of Humanity as a whole. It

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seeks to ascertain the "NUMBER OF MAN" in its totality.

The materials available for the conduct of such an investigation are abundant; but there be few living in these days of high-pressure who have the leisure or ability to pursue it. There are now in progress conspicuous movements, which affect great masses of humanity, and which present characteristics of the most striking nature. These movements are social, political, and religious. Their aims are radical, their strength is great, their speed is accelerating. In each one of them, when considered by itself, may be found indications that the affairs of humanity are approaching *a crisis of the first magnitude*. Taking them all into consideration collectively, one cannot fail to be impressed with the solemn conviction that *mankind as a whole* is upon the eve of what a competent observer of current affairs has designated "a great world-crisis."

But if we come to share this conviction (which has obtained hold of many of the thoughtful minds of the day), we shall naturally wish to know all that may be learned concerning the nature of this crisis, its proximity or remoteness in time, and the changes in human society, and in mundane conditions generally, which it will bring about. To this end it will be both interesting and profitable to examine the more prominent of the movements of our day, to note the

essential features and aims of each, and to ascertain, so far as it is possible to do so, the direction they are severally taking and the destination at which each is likely to arrive.

In pursuing this inquiry, the only way to exclude material error and to shut out the writer's own preconceptions, and the only method which will command the confidence of the reader, will be to give the essential characteristics and aims of each movement in the language of some one prominently identified and in full sympathy therewith, and therefore competent to speak for it. This method has accordingly been adopted in the preparation of what follows.

When the writer began his survey of the various fields of human activity, and the study of the chief characteristics and tendencies of the prominent movements now progressing therein, he did not in the least suspect the existence of any connection between those movements. On the contrary, between some of them, at least, there appeared to be irreconcilable antagonism. With that view of the state of modern society, he began to collect and to study the more significant utterances of the leaders and historians of these various movements of thought and action, dealing with them as he has been accustomed to do in making an analysis of a machine or industrial process; that is to say, distinguishing the essential features or principles, from the non-essential features or details, which could be

dispensed with or modified without changing the real character of the thing under examination.

While engaged in this study, the truth dawned upon him, with the force of a great surprise, that all these remarkable movements, however diverse in appearance, were in reality identical in their fundamental principles, and furthermore that they were, one and all, converging towards a common goal. He found that, instead of being engaged in studying a group of different and conflicting movements, he was in fact observing various phases of a single movement,—and that movement one which is world-wide in its influence and operation. He found that, throughout the whole world, wherever human societies exist, in Christendom and Heathendom, in Catholicism, Protestantism, Judaism, Islamism, Buddhism, Confucianism, and even in Agnosticism, there has suddenly occurred the simultaneous uprising of mysterious forces, under whose potent influence even communities that have been stagnant throughout the whole Christian era, are throwing off their lethargy, are putting themselves into motion, as under a common impulse, and are pressing eagerly and enthusiastically in a common direction.

The scene may be likened to a great scattered encampment, whose divisions are composed of different races, variously attired, and differing widely among themselves in customs and language, but all sections

of which have simultaneously struck their tents and started forward in a direction which will quickly bring them to a common destination.

This fact of the essential identity of the several movements of the hour is in itself of sufficient importance to interest all who are living in these energetic times. But what mostly concerns them to know is, that the features which are common to these movements, and which prove their essential identity, are the very features which, according to the prophetic Scriptures of the New Testament, are to characterize the period of the culmination of the career of humanity in its self-chosen path of departure from God's ways.

This, however, is an anticipation, and is set forth at the outset, in order to stimulate the interest of the reader by giving a hint of the importance of the matters which are treated, however imperfectly and inadequately, in this volume. The writer is not careful to press his own conclusions upon the reader; but desires rather to put the latter in a position to compare for himself the tendencies of these modern movements (as stated by those who are competent to speak for them), with the descriptions of the end of this age that are found in the prophetic Scriptures written more than eighteen centuries ago. With these materials before him, the reader of ordinary intelligence, if he be not one of those who have purposely turned away their ears from the truth and are turned to fables (2 Tim. iv. 4), can

be safely left to draw his own conclusions regarding the significance of these strange and *wholly unprecedented* things which are coming to pass on the earth.

What is taking place is, in a word, the consummation of all human activities, the very Climax of our imposing Civilization. There is a limit to what may be accomplished by the natural powers of man exerted upon the natural forces and resources of the physical universe; and there is a limit to the forbearance of God. The results of human energy and human ingenuity are reaching their totality and are about to be summed up. The sum of all Man's efforts has been nearly reached. God has counted them all in advance; and has given us the SUM TOTAL. Not only have man's days been numbered, and the hairs of his head, but his doings have also been numbered; and the handwriting is upon the wall to be seen by all who have eyes to see. Here is wisdom. Let him who has understanding count the number; for it is the "NUMBER OF MAN,"—the totality of all his achievements. It is the end of all things "under the sun."

"Behold, this have I found, saith the Preacher, COUNTING ONE BY ONE TO FIND OUT THE ACCOUNT: . . . Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. vii. 27, 29).

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THE NUMBER OF MAN



SECTION I

HUMAN ACTIVITIES OF THE PRESENT DAY

THE times in which we live are characterized on the surface by great activity. Many are running to and fro, and knowledge is being increased. This is particularly true of knowledge concerning the properties of matter and the more subtle of the energies of Nature. In these directions man's knowledge has been greatly extended; and this newly acquired knowledge has served to stimulate activity, since man has learned that such knowledge may be turned to account in various ways which add to the comfort or minister to the pride and glory of mankind.

This newly acquired knowledge is being applied mainly to the multiplication of facilities for inter-communication. That which, more than any other feature, distinguishes the social life of this generation from that of past generations, is the extraordinary development of appliances for the easy and rapid transporta-

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tion of men, merchandise, and messages, from one part of the earth to another. The prophecy of Daniel,—"many shall run to and fro"—is having an astonishing fulfilment in the present day. The wireless telegraph and the flying-machine have at last made the air a medium of communication; and beyond this there is nothing in this direction for human daring to undertake. It is important to note that the prophet Daniel gave the above-quoted picture of human development as a characteristic of the "time of the end" (Dan. xii. 4).

Prodigious energies have been developed in recent years from natural sources, and have been brought to a certain extent under man's control, to do his bidding. Nor is there as yet any sign of a slackening of the rate of the progress of this development. On the contrary, the achievements of each decade seem to stimulate the leaders of the world's progress to still greater exertions.

The movement thus far has been characterized by rapid acceleration, until the state of society in its chief commercial centres has become one of feverish activity. Where it will end, is a question which those who are engaged (voluntarily or otherwise) in the industrial movement have little time to consider, and which perhaps could not be answered to their satisfaction. This, however, is the question to which the writer proposes to seek an answer. Even though we may not find a sure answer, we may at least consider the tendencies and direction of this great activity of our

day; for while there is not in all cases a clear and definite aim in the minds of its leaders, the era of industrial activity has nevertheless developed pronounced and conspicuous characteristics, whereof even the casual observer cannot fail to take note.

Have these pronounced characteristics of present-day activity any special significance? Do they bear any special message to us? The voices of the twentieth century of the Christian era are many and discordant; but do they sound any definite warning? If we cry to the watchmen upon the walls of the city which men have builded, “What of the night?” will they be able to discern anything of special import among the crowd of coming events which are rushing toward us? If the ages have indeed been framed by the word of God (Heb. xi. 3) upon a definite plan analogous to the design observable in the visible universe, are we approaching one of those crises which mark the closing up of the affairs of one age and the inauguration of another?

Such questions are common, and are becoming more so. Whatever one's theory may be as to the nature and source of the principle of this social restlessness, there are large and increasing numbers of observant people who realize that energies have been aroused which are fast developing beyond the control of existing moral and governmental restraints. This, of course, betokens social disruption of some sort; and as is inevitable when the restrained energies are gaining

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in force, the postponement of the crisis, as would be effected by strengthening the existing restraints, does but tend to increase the violence of the disruption when it at last takes place.

These pages are written for those who have the inclination to go aside for a little season from the rush of these "difficult times," with the special object of casting a contemplative eye upon the conspicuous movements now in progress, and of noting the direction and rate of their advance.

There is an available light, with the aid of which this situation may be profitably studied. That light is the word of prophecy made more sure, whereunto (we are told) we do well if we take heed, as unto a light that shineth in a dark place, until the day dawn and the Day Star arise (2 Pet. i. 19). Of this light we will endeavour to avail ourselves, humbly seeking, in its use, the guidance of the Holy Spirit, Who alone can instruct us therein.

THE GREAT CONSOLIDATION AND ITS HEAD

THE SYSTEM AND THE MAN

An important part of the ministry of the Holy Spirit, as announced by the Lord Jesus before His death, was to be the revealing of coming events. "He will show you things to come" (John xvi. 13). In fulfilment of this promise, we find in the New Testament Scriptures many predictions of events that are to occur on the

earth. Among these predictions are a number of very clear statements of events that are to happen, and conditions that are to develop, at the period of the culmination of the present age and the beginning of that which is to follow.

Very conspicuous among these coming things, whereof the Spirit of God speaks in the Scriptures, are a **coming System or Organization**, and a **coming Man** who is to be the directing head of that system. In pursuing the object of the present study, it is needful to ascertain at the outset what has been written for our admonition about these coming things. But while we should give the most earnest heed to what the Spirit has revealed on these important subjects, lest we miss the very purpose for which they have been written, we should above all things remember that believers are not taught to look for a system to arise out of the earth, but to look for the Saviour to come out of heaven (Phil. iii. 20). The grace of God which brought salvation to them, *teaches them* (believers) how they should live while "looking for that blessed Hope" (Titus ii. 13). They have turned to God from idols, not to wait for "that man of sin the son of perdition" (2 Thess. ii. 3), but "to serve the living and true God, and to wait for His Son from Heaven, Whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. i. 9, 10). The Son of God is to come to earth again; and the wrath of God is also to come. We look for the

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former, not for the latter; and if we see the storm-clouds of the wrath to come gathering on the horizon, it is not that we may be occupied with them, but that we may be the more intent in looking for HIM.

Furthermore, the teaching of the prophetic word appears to be that these last prodigies, in which all the restless energies of man are to have their consummation, will not occur until the Church, the body of Christ, shall have been caught away from the earth to meet the Lord in the air, in fulfilment of 1 Thess. iv. 15-17. Not until this great and now imminent event shall have taken place (at least, such is the writer's understanding of prophecy) will that "lawless one" come into public view, whose wonderful career is to be abruptly cut off by the coming of the Lord *with* His saints, whom He has previously taken out of the world. Then will He consume that lawless one, the son of perdition, with the breath of His mouth, and destroy him with the outshining ("epiphany") of His presence (2 Thess. ii. 8).

If, therefore, we are able, at the present moment, to see clear indications that the formation of the last great human System and the advent of the wonderful genius, the "superman" who is to be its masterful leader, are close at hand, this should have the effect of arousing us to a state of keen watchfulness for our Lord's coming; and of stimulating us to extraordinary diligence in redeeming the little time that remains for preaching the gospel of the grace of God. If we may

see even now the approach of the wrath to come, then we may assuredly know thereby that the coming of the Lord draweth near. He must come first, since He is to deliver us from the wrath to come.

The subject about to be presented for our consideration may be fittingly introduced by reference to those Scriptures which speak of a coming man, who shall be the embodiment of all those qualities that capture human admiration, and who will attain to the very pinnacle of human greatness.

John v. 43: “If ANOTHER shall come in his own name, him ye will receive.” This was spoken by the Lord Jesus to the Jews, who would not receive Him. “He came to His own, and His own (people) received Him not” (John i. 11). Having rejected their true Messiah, the Jews will accept in His stead an impostor. Hence the latter is given the designation, amongst others, of the “Antichrist,” signifying one who is accepted as, or instead of, Christ. Obviously the man who can so impose upon the Jews must have abilities of a very remarkable and admirable sort.

1 John ii. 18: “Ye have heard that Antichrist shall come.” There have been many antichrists, as this passage tells us; that is to say, many who have aimed at the religious and commercial ascendancy over men which *the* Antichrist shall actually exercise. These, however, are but miniatures of that great

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personage who will be occupying the place of supremacy over human enterprise at the time of the Lord's visible return to the earth.

John xiv. 30: "The prince (ruler) of this world cometh." Whatever may be the immediate application of this statement of the Lord Jesus, we know that Satan, the prince of this existing world-system, is coming to it at the end of the age in a special sense ; for he is to be "cast out into the earth," and woe is pronounced upon the earth-dwellers because the Devil is come down unto them having great wrath, because he knoweth that he hath but a short time (Rev. xii. 9, 12). Furthermore, the coming of that Lawless One is to be "after the ENERGIZING OF SATAN, with all power and signs, and wonders of falsehood" (2 Thess. ii. 9). He will be endowed with supernatural power and intelligence.

Dan. ix. 27 (R.V.): "And upon the wing of abominations shall come ONE THAT MAKETH DESOLATE." The Lord Jesus refers to this personage in the prophecy recorded in Matt. xxiv., designating him (ver. 15) as "the abomination of desolation spoken of by Daniel the prophet." The culmination of idolatries or abominations, that is to say, of all forms of false worship, will occur in the worship of a man who is to occupy the sanctuary of the restored temple. We shall speak hereafter of the idolatries of the present day ; for there never was a more idolatrous time than the present, and it is upon the wing of

these idolatries (called in Scripture “abominations”) that the Desolator is to come.

The well-known passage 2 Thess. ii. 3-10, gives us an intensely vivid description of the supernatural manifestations which will attend the advent of this “Man of Sin,” or “Lawless One,” as he is there called. The *sin of Man* has its final outcome and fruition in the *Man of sin*. This is to be the sum and consummation of all the centuries of human development and culture; and his coming is to be marked and rendered illustrious by the working of Satan in all mighty work and wonders of falsehood, and in every deceit of unrighteousness in them that perish.

Such an appeal to the admiration of men, who are even now being well schooled in hero-worship, will be irresistible to all “whose names are not written in the Lamb’s book of Life” (Rev. xiii. 8).

But the fullest description we have of the advent of this wonderful personage is found in Rev. xiii. 11-18, that being the passage which describes the second of the two wild beasts, the one which the apostle John saw coming up out of the earth. This portion of Scripture claims our very careful attention, and will amply repay it.

“I saw another wild-beast ascending OUT OF THE EARTH.”

Unbelieving men are confidently looking for deliverance to come up “out of the earth”; that is to say, they expect it to arise out of the development of the

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present order of things ; whereas believers are taught to look for their deliverance to come *out of heaven*.

THE SECOND WILD-BEAST OF REVELATION XIII.

Revelation xiii. contains the record of a vision of two wild-beasts which come successively into view, and it is needful to distinguish between them.

Chapter xii. tells how the Dragon, who is that old serpent, the Devil, enraged by the escape of the woman who gave birth to the manchild, goes to make war upon the remnant of her seed, who keep the commandments of God and hold the testimony of Jesus. The Dragon then proceeds to call up out of the sea an agent to be used in the execution of his design ; and accordingly he takes his stand upon the sand of the sea (Rev. xii. 17, xiii. 1, R.V.).¹ Then John sees arising out of the sea a ten-horned beast. This first of the two beasts is easily identified with the fourth beast which Daniel foresaw arising out of the sea (Dan. vii. 1-8), and of which the angel, in expounding the vision to Daniel, said, "The fourth beast shall be the fourth Kingdom upon the earth." This first beast, therefore, represents a great *political* power, or world-ruling empire, composed of a federation of ten Kingdoms ; and to it Satan shall give his power, and his throne, and great authority.

¹ It is the Dragon, not the Apostle, who "stood upon the sand of the sea."

The dominion of this ungodly political power is to be universal, for there is to be given to it "power over all kindreds and tongues and nations" (ver. 7).

Then (Rev. xiii. 11) the apostle beheld another beast coming up, not out of the sea, but out of the earth or land, which is generally taken as signifying a settled and ordered condition of society, as distinguished from a confused and unsettled condition of the nations, as signified by the sea (Rev. xvii. 15).

This second beast is not a political or other system, but a man. Later on, he is given the title "The False Prophet," which is in evident contrast to Christ's title as the True Prophet. Rev. xix. 20 clearly identifies the false prophet with the second beast of chapter xiii. Moreover, what is said of him in chapter xiii. shows that the beast represents a man.

The description of this beast is striking, and should receive careful attention.

1. "He had two horns like a lamb, and he spake as a dragon." In these words we have a summary statement of his external appearance and of his real internal character.

In appearance and manner, that is to say, in all that meets the eye, he is "like a lamb." His seeming guilelessness will invite and win confidence from all. His motives will be apparently pure, disinterested, and above suspicion. He will be a born leader of men, a great reformer, whose mission will be to elevate

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humanity, to remove injustices and inequalities, and to establish ideal social conditions.

This is, of course, Satan's counterfeit of the true Lamb seen by John in the next recorded vision (chap. xiv. 1).

So much for the external appearance of the coming man. But speech comes from within, and his true character is indicated by his speech, which is "as a dragon." Externally lamb-like, internally dragon-like, no more fearful combination could be imagined. It is a marvellous description, far beyond human ability to furnish, that is given to us in these few quiet words. Whether consciously to himself or not, this man will be but the tool of the great Dragon, serving his deep, cunning, and malignant purposes, and all the better because they are veiled behind an appearance and manner which inspire unquestioning confidence.

2. Then there is a reference to the great miracles which this superman is to perform. "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had the power to do."

This corresponds closely with the words of the prophecy of the Lord Jesus, Who foretold that, at the period of the great tribulation, there should arise "false Christs and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect" (Matt. xxiv. 24). And He adds, "Behold, I have told you before."

Likewise, in full agreement with this is the statement of 2 Thess. ii. 9, 10 : “ Whose coming is after the working of Satan with all power, and signs and lying wonders, and with all deceivableness of unrighteousness.”

Each of these passages speaks of extraordinary signs and wonders, which will have the effect of deceiving practically the whole world.

3. This coming magnate is to be supported by the political power of the day, and is also to be supernaturally endowed by Satan. This is shown by the above-quoted passage from 2 Thess. ii. It also appears from Rev. xiii. 12. “ And he exerciseth all the power (or authority) of the first beast before him.”

4. This potentate will exercise supreme control over the *religious worship* of the time ; for he “ causeth the earth and them that dwell therein to worship the first beast,” and “ that as many as would not worship the image of the beast should be killed.”

It will seem strange to some, and even unbelievable, that the present tendencies to extreme religious tolerance and liberality should culminate in a condition of such absolute intolerance. But thus it is that extremes often meet ; and the foregoing prediction will not seem so incredible to those who have watched the rapid rise of Socialism. The first beast is the State,—the supreme political authority,—and the religion of Socialism is the worship of Humanity, whose authority according to that system is to be

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vested absolutely in the State. This will be unfolded as we proceed with our inquiry.

5. This great personage will also exercise complete control over all industrial operations; for "he causes *all*, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that *no man might buy or sell* save he that had the mark, or the name of the beast, or the number of his name."

The general purport of this is plain enough, although we must await the progress of events for comprehension of the details of the system here indicated. This important passage of Scripture puts clearly before us the prediction of a world-wide consolidation, syndicate, or merger, a mammoth monopoly, a titanic "trust," which shall absolutely control the marketing of all commodities; insomuch that no one will be able to engage in any commercial operation whatever, except under the sanction of the trade-mark of the beast.

Such a state of things would have seemed the wildest kind of an improbability a century ago; but to-day the ordinary observer is able to discern, without any aid from prophecy, indications of the speedy arrival of this gigantic business organization, the "Trust of Trusts."

6. The description of the vision closes with a verse upon which much ingenuity has been expended, and to little purpose. "Here is wisdom. Let him that hath understanding count the number of the beast; for it

is the number of a man; and his number is six hundred three score and six.”

Undoubtedly much will depend upon the “understanding” of this verse by those who shall be on the earth at the time of the occurrence of these great events; and the passage seems to contain the assurance that those who fear God will be able to count correctly the number of the beast. But for our present purpose it suffices to get an outline of the meaning. The explanation contained in the verse itself is that the number “is the number of Man”—man’s number. In the light of current events this is quite intelligible, within limits. “And his number is 666.” Man’s number is 6, the number of weakness and incompleteness, since it just “comes short” of the perfect number 7. Man’s two main characteristics as stated in Romans iii. 23, are that he “has sinned and comes short.” Man was created on the sixth day, and is thus from the beginning associated with that number. His work, moreover, is to be done in six days.

But here we have man’s number thrice repeated. There is in this a suggestion of the fulness of development of humanity, and of human institutions,—the ripening, in the last great system over which the superman will preside, of all the schemes and efforts and inventive genius of mankind. It is the finality of “progress,” the consummation of “civilization,” that is to say of man’s career of self-will following upon his departure from God at the instigation of the devil. It

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is the *sum total*, the three dimensions, the length, breadth, and thickness of human achievements; and in every direction the count is six. It is man's number carried to its highest coefficient.

And here the vision breaks off, showing that this is the *ultimate condition* of that state of things which constitutes the subject-matter of the vision.

Gathering together the main features of this remarkable vision, we find that it pictures to us the outcome of the era of industrial activity, to wit, a mighty and world-wide monopoly or consolidation, embracing in its scope both the religious and the secular affairs of all mankind.

It is this strange blend of things religious and secular, the combination of church and business, which marks this system as something unique and extraordinary. That there should be eventually a great business combination, a single huge "Trust," has been foreseen since early in the current era of consolidations. And that this idea of "consolidation" should, along with other "business methods" (which are so "highly esteemed among men"), find its way into the ecclesiastical shells of what were once Christ's witnesses to the world, might also have been foreseen. Certainly this principle of consolidation is already operating potently in the religious sphere. This is apparent in many quarters; and men are everywhere dreaming a dream inspired by the world's activities, to wit, the dream of

a great ecclesiastical federation, based upon principles so accommodating that "all who dwell upon the earth" can find a congenial place there. Only those "that dwell in heaven" would find themselves out of place in it.

But what man would ever have dared to predict that the business federation and the ecclesiastical federation would coalesce into one system, and that the outcome of these intense religious and industrial activities would be a gigantic churchified Trust?

Yet such is the picture clearly outlined upon the sacred page of inspiration; and those who have understanding of the oracles of God, and also, like the men of Issachar, have a knowledge of the times, may plainly see, amid all the confusion of current events, the outline of this ecclesiastical monstrosity coming into view, and gradually taking definite shape.

And one thing more the prophecy clearly and pointedly indicates, namely, that the central principle of this system is to be the supremacy of Man—man exalted to the place of God, enthroned upon the pinnacle of his own achievements, and saying exultingly, "What hath Man wrought!" Count the number, for it is the number of MAN.

Such, in general at least, will be the nature of the coming man, the last and greatest of the magnates, and of the religio-commercial syndicate over which he shall preside. That these coming things are to arrive

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along the direct line of any one of the movements of to-day is unlikely. These movements are severally undergoing great change of form. Some may disintegrate and disappear altogether; some may collide with and be shattered by opposing forces; and still others may coalesce; so that it cannot be said that this or the other movement will finally prevail. The precise manner, however, in which the result is to be reached is a mere matter of detail. The important things to be noted are (1): that the essential *features and principles* of the last great system, which is to be the outcome of human achievement, are clearly described in the Word of God; and (2), that even a casual scrutiny of the mighty movements of to-day reveals that the very features and principles described in Scripture are the dominating ideals of modern thought. However much change may occur in the forms and names of the movements now in progress, the prominent ideals and features which they possess in common will undoubtedly persist, and will assume ever more and more definite shapes; and these will constitute the basic principles of the new social order which is to supplant that which is now breaking up before our eyes.

It is, therefore, of the very highest importance that attention be called to the presence, in the great movements of modern thought and action, of those peculiar features which, according to the sure word of prophecy, should characterise the culminating system of the era of industrialism.

HUMAN ACTIVITIES AND THEIR TWO
MAIN FIELDS OF OPERATION

Having now in mind these prophetic outlines, which present to our view the chief distinguishing marks of the coming Man and of the religio-commercial system of which he will be the directing head, we are in a position to inquire whether at the present time there is transpiring in the world of men and affairs anything which, when examined in the light of Scripture, gives reason to suppose that the coming of these predicted things is close at hand.

In seeking an answer to this question, we will first take a very general survey of the fields of human activity; and then proceed to scrutinize more closely the most conspicuous of the movements taking place therein. It will be expedient to proceed in this methodical way, for the reason that very few people, in these restless days, have either the leisure or the capacity for taking deliberate notice of, and paying close and sustained attention to, what is going on around them. When one for the first time tries to picture to himself the general state of our complicated social system, with its commercial, political, economic, religious, pleasure-supplying, and other aspects, the effect is likely to be mental bewilderment. The world appears to be an immense tangle of intricacies, a scene of wild confusion, disorderly, purposeless, futile. One needs, therefore, to get at the outset a general idea of the

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leading motives and purposes which actuate society, in order thereby to identify such movements of thought and action as have apparently a definite character and direction, and which are attracting the attention and sympathies of considerable numbers of people.

The first thing which impresses an observer of modern social conditions is the magnitude of the industrial forces that are everywhere at work. In former times the bulk of the world's work was performed by the energies of human beings and beasts of burden; but in our era men have learned how to control, and to harness to the chariot of industrial progress, some of the great natural forces, such as the mighty energies stored away centuries ago in the vast coal-beds of the earth, which are now being released and utilized in the forms of steam and electricity. In order to get the significance of this phase of human enterprise, one must pause to remember that the utilization of the so-called "forces of nature" is practically a new thing. It is distinctly a modern achievement. The rapidity and extent of the development of this remarkable phase of commercial activity may be inferred from the fact that whereas, in 1870, there were utilized in the manufactories of the United States about two million horse-power, that amount increased in the succeeding years to such an extent that, by the census of 1900, the figures are given as eleven million horse-power. This represents a gain in

thirty years of 550 per cent. Already this new factor in human affairs has wrought profound social changes; and the ultimate developments from this and other modern conditions are hastening on.

For convenience in pursuing our inquiry, we may divide the entire sphere of human activities into two great sections or divisions; and these may be designated respectively (1) The Economic Field, and (2) The Spiritual or Religious Field.

There are two sides to the nature of man, namely, his material side, and his spiritual side. Everything that is done or produced with a view to meeting the manifold material wants and desires of the modern man belongs to the Economic division of social activity.

On the other hand, all that tends to minister to the spiritual side of man, or to respond in any way to the religious instincts or promptings of his nature, belongs to the Religious division or field of social activity.

In each of these fields there are now in progress movements strong and swift, and which are sufficiently well defined as to their main features and purposes to admit of a satisfactory examination.

It should be stated, in order to prevent any possible misunderstanding, that by "religion" the writer does not mean "Christianity." To speak of Christianity as a religion is to invite or suggest a comparison with the great religions of the world. There can be no such

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comparison. There is nothing but contrast between them. Christianity is not called a religion in the New Testament. It is spoken of as "The Way." The world was full of religion before Christianity came into it in the Person of the incarnate Son of God; and it will be full of religion after Christianity has been taken out of it. The name "Christianity" may indeed remain, as even now it is applied to systems whence every doctrine that is vital to Christianity has been discarded; but the substance will have disappeared utterly. "When the Son of Man cometh, shall He find the faith on the earth?" He will find much religion there; but His coming will end it.

THE ECONOMIC FIELD

Notwithstanding the bewildering confusion presented by the surface of human affairs, it is safe to say that, in a general way, the great physical energies exerted or directed by human beings are employed at the present time mainly in the PRODUCTION AND DISTRIBUTION OF COMMODITIES; and that the individual aim of those so engaged is to procure, each for himself, the largest possible proportion of the commodities (or "wealth") produced by the aggregate social effort.

Back of all this tremendous expenditure of energy, though many are quite unconscious of it, is the effort of collective humanity to better its condition, and to overcome the many and mysterious things that are adverse to its well-being, contentment, and happiness.

In this Economic field should properly be included all the governmental and political doings of mankind, since governments now exist for the main purpose of serving and protecting business interests. The criterion by which the merit of every political measure is tested is the effect it is likely to have on "business." Nothing is more sacred in this day than business, which is equivalent to saying that business is becoming a matter of religious concern.

The controlling idea of the hour is that improvement to humanity is to come through increased material prosperity, and that money (or wealth) is the real power by means of which mankind is to be delivered out of all its troubles and miseries. This idea has become deeply seated in human consciousness, and along with it has come an abiding confidence in the inherent ability of man to accomplish eventually his own deliverance. There is a well-nigh universal notion pervading all human Society that everybody would be contented and happy, and that the evils which beset mankind would be eliminated, if all men were plentifully supplied with *things*.

Thus it comes to pass that human energies are being more and more concentrated upon the multiplication, diversification, and distribution of manufactured articles; and thus it comes also that, in aid of this undertaking, human ingenuity has called into existence many and great machines, to which the forces of nature, so far as men have been able to master them, have been harnessed.

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THE CAUSE OF THE ILLS OF HUMANITY, WHERE LOCATED

But at this point there arises a question of fundamental importance, namely, What is the location of the cause of human miseries? Is it in man's *surroundings*, or in *man himself*?

The importance of this question is obvious, since a mistake in locating the cause of human miseries will foredoom to failure all measures, however energetic, that are taken with a view to removing them. Indeed, such misdirected efforts could only have the effect of making matters worse. In respect, therefore, to the permanent betterment of mankind, everything depends upon accurate knowledge of the source and location of the evils that beset humanity. The evils themselves are undeniable; but there are current among men two radically different explanations of their source. The Bible declares that the cause of the ills of humanity is in man himself, and that all the evils that beset him are the necessary results of corrupted human nature. But the firm belief of the natural man is that the source of those evils is in man's *surroundings*, and that if man's surroundings or "environment" be improved, man himself will automatically improve. According to this view of the matter, the ideal environment, if produced, will spontaneously produce the ideal humanity. All human schemes of betterment are based squarely upon this theory; and if the latter be

false, the end of all these great schemes is easily foretold.

This view of the problem of humanity (and it is the prevailing view) may be thus stated: Man is the unfortunate victim of his evil environment. Hence he should devote his energies to the improvement of his environment, and, when that shall have been accomplished, the environment will, in turn, improve the man.

Thus mankind is working with all its might upon the theory that, while man cannot improve his own nature, he can improve his environment; and that the improved environment, which man is undertaking to produce, will automatically do for him what he cannot do for himself. Thus it is assumed that man, who did not make himself, and cannot change his own nature, is nevertheless able to make gods (whether they be called "environment" or "Baal" is a mere detail), which shall have both the will and the power to do for him what he is powerless to do for himself.

A further element of this popular doctrine is that the desired environment, which is to abolish the ills of humanity, is to be attained by the increase of wealth to such a point, and by its distribution in such just proportion, that everybody shall be raised and kept above the level of want and anxiety, and shall be insured the enjoyment of lifelong happiness and contentment. Thus in the last analysis of this doctrine it is found that money is to be the real agent of deliverance.

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Stimulated by this faith in himself, and excited to a state of feverish activity by the marvellous achievements of "Science," man's inventive genius has brought into existence an amazing variety of products; and the natural forces, which he is now able in some degree to manage, permit the manufacture of these various products in practically unlimited quantities. Indeed, the note of warning, telling that the limit in this direction has been practically reached, comes with increasing frequency and insistence in the form of periods of "OVER-PRODUCTION." This is a very apt and significant expression, and is charged with solemn but unheeded warning. Its significance consists in the information it conveys, that production has already gone beyond the aggregate power of the community to consume what is produced, and yet the expected deliverance from evil is as remote as ever.

Man takes to himself all credit for this prodigious multiplication of products. He freely appropriates to his use what he is pleased to call the "materials and forces of nature," with no thought of Him Who endowed those materials and forces with their marvellous properties and powers. Indeed, a conspicuous feature of this delirium and intoxication of industrialism is the idea that "man" (as we are told) "is coming at last to the realization of his divinity." Mankind is "coming to feel that it does not need to be divine by proxy any longer."¹

¹ *Man the Social Creator*, by H. D. Lloyd.

AIDS TO INDUSTRIAL DEVELOPMENT, AND
SOME OF ITS RESULTS

From every possible source man is borrowing, to aid his career of industrial development. "Science," which once concerned itself mainly with the discovery and classification of such information as could be obtained by diligent study of the accessible universe, has now become intensely "practical." Pure science is held in little estimation, and its rewards are scanty indeed. The designation "scientific man" is now applied less frequently to one who studies natural substances and operations than to the one who devises new processes and appliances. The kind of science that is in demand, and is eagerly sought after, is that which can be turned into money. It is "applied science" that is now held in high esteem; for that which does not contribute to the increase of wealth, or to the pleasure or comfort of the man of earth, receives slight consideration in this intensely practical age.

Governments, moreover, are maintained and administered mainly for the promotion and protection of business interests. The problems of government at the present time are economic problems. They have to do with revenue, taxation, the regulation of industrial operations, transportation, freight-rates, corporate powers, tariffs, commercial treaties, labour questions, foreign markets, etc. The vast armaments, which are

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maintained at enormous cost by the several "world-powers"—that loving "family of nations"—exist for the purpose of guarding and keeping open the sacred "channels of trade," and of protecting and enlarging the respective national "spheres of influence." The burden of these increasing armaments, and of the enormous national debts which they entail, together with the consequent increase of taxation, are the cause of protests which are uttered with more and more vigour by those upon whom those burdens press with the greatest severity. Every nation on earth is increasingly feeling this strain.

Thus does the organized pursuit of wealth, whose supposed mission is to abolish the poverty and distress of the great mass of humanity, actually tend to augment those very ills; and thus, among the products of industrialism, those that are the most conspicuous are the agents of its own destruction. For these great armaments will one day be put to their intended use, and these thousands of tons of "high explosives" will some day explode with a great explosion.

It is a strange thing indeed, and a forcible illustration of the futility of all human enterprises, that, in our existing scientific civilization, which has united widely separated communities in a complicated economic system whose existence depends on the maintainance of *peace*, the arts and engines of *war* have progressed farther than all other arts and industries. Manifestly, if peace is to come to earth through change

in man's environment, instead of through change in man himself, it will never come. Even while man speaks most loudly of peace he prepares most actively for war. The very first use of the latest of man's achievements, the air-ship, is a military use. As an agent of destruction it will undoubtedly make a notable contribution to the perils of these "perilous times."¹

One other conspicuous mark of the era of industrialism has already been referred to incidentally, and will call for more extended consideration hereafter. We have in mind those industrial convulsions or "panics," marked by a sudden and mysterious arrest of the machinery of production, followed by a protracted period of "business depression." These phenomena, which recur with increasing frequency and violence, and which are a new thing (the earliest occurrence being less than a century ago), are apparently an inseparable incident of the existing economic system. The wise men who advocate and defend that system

¹ In a notable address delivered June 5, 1909, before the Press Conference, Lord Rosebery spoke of the hush prevalent in Europe—"a hush in which you might almost hear a leaf fall to the ground,"—and of the entire absence from the atmosphere of international politics of any of the questions which ordinarily lead to war. "Yet," said this prominent statesman, "combined with this total absence of all questions of friction, *there never was in the history of the world so threatening and so overpowering a preparation for war.*"

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are utterly unable to offer any explanation, or any preventive, of their occurrence. These periods of business depression, or "hard times" as they are expressively called, produce fear and anxiety among all classes of society, and spread unspeakable misery, suffering, and destitution among the toiling masses. Owing to these and other incidents the pressure of business life has become so great, and the strain of its increasing complexities and surprises so enormous, that few men can long endure it.

Here again is a conspicuous product of industrialism that menaces the present career of humanity, and that serves further to exhibit the great instability of the present social order, and which, in the opinion of many judicious observers, must inevitably, and at no distant day, bring about a catastrophe such as humanity has never yet experienced.

In view of all these things, it is very pertinent indeed to inquire as to the direction which the great industrial movement of our day is taking, and to ask what will be its final outcome. Many are asking that question, and it is well worth while to seek an answer to it.

THE RELIGIOUS FIELD, GREAT CHANGES NOW IN PROGRESS

It has been remarked that man is by nature a religious animal, and this is a truthful characterization ;

that is to say, man as a rule believes in the existence of unseen powers greater than his own, and in the existence of some relation between those powers and himself.

Lét it be clearly understood that by "religion" we do not mean Christianity, and that by a "religious man" we do not mean a Christian. The difference between a religious man and a Christian is, that the religious man is such by his natural birth, whereas the Christian becomes such by new birth, or *re-generation*. There are many religious systems and religious movements at the present day which have the name and form of Christianity, but which nevertheless deny every essential item of "the doctrine of Christ" (2 John 9). With these we have mainly to do in the present inquiry, since they are properly religious "movements." On the other hand, "the doctrine of Christ," that is to say, the body of doctrine given to the world by Christ and His apostles, and "once for all delivered unto the saints" (Jude 3), has not undergone any change during the eighteen centuries since the last of the apostles passed away. Therefore Christianity could not be a "movement" in the sense here used.

In the sphere of religion there are mighty movements in progress at the present time,—movements which are drawing with them, or are influencing in some degree, great multitudes of men and women. In all parts of the world, and among all the great historic

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and ethnic religions, there is, at the present day, unusual activity and change; and the changes affect, not merely the surface forms and theological details, but the very foundations themselves.

Dr. Rodolphe Broda, after a very complete survey of the entire religious field, published in the *International* for March 1908, an article entitled "A Review of the World's Progress," of which the following is the opening paragraph:—

"If we compare the successive periods of human civilization with a view to discussing the distinguishing characteristics of each, we shall find that one of the most significant features of our own times is the *religious crisis* through which *all* the civilized races are now simultaneously passing."

This conclusion is based upon reports, published in the same periodical, from correspondents in every part of the civilized world, and also from Japan, China, India, Turkey, and elsewhere. These reports show astonishing religious changes, even in countries where religious conditions have remained practically unchanged for many centuries. These changes affect not only Christendom, but also Islamism, Buddhism, Brahminism, Judaism, and even Agnosticism. "Never before in the history of mankind," says Dr. Broda, "have the forces of religion suffered so great a convulsion"; and, descending to particulars, he declares that "the great world-crisis is reproduced in many individual souls, and

these the choicest souls of the community." This observer asks, as any one naturally would ask when confronted by facts so startling, "What is the meaning of this new phenomenon? What are the causes at work behind it?"

We are not concerned at this point with the explanations suggested by Dr. Broda. These will be considered later on; but it is pertinent here to note that he thinks "the great changes in *the economic condition of the people* have had great influence in this respect," thus recognizing the influence of industrialism upon religious thought.

In another important volume of the day,¹ the writers, speaking only of the nominally Christian lands, say:—

"A great spiritual crisis, which did not begin to-day, but has to-day reached its culminating intensity, troubles *all the religious bodies of Europe* — Catholicism, Lutheranism, Anglicanism."

We reserve the details of these great and world-wide religious movements for consideration later on, and would here merely note the undeniable fact that there are everywhere in progress religious changes of an unprecedented nature and on an unprecedented scale. Again we would ask the pertinent question, In what direction are these great currents of religious opinion setting, and what will be their *final outcome*?

¹ *The Programme of Modernism.*

THE RELATION BETWEEN ECONOMIC AND
RELIGIOUS MOVEMENTS

But at this point another question arises, namely, Have the industrial movements of the day any relation to, and anything in common with, the co-temporaneous religious movements? Are these movements converging? and if so, in what sort of a system or social order are they likely to eventuate? This question is one of thrilling interest and of vital importance to mankind.

If we were to interrogate those who are prominently identified with these great movements, they would, for the most part, assure us that these mighty currents of thought and action are carrying humanity forward to conditions vastly better and happier than have ever yet been experienced during its long voyage across the ocean of time. The industrial leaders generally assure us of a coming period of abounding and universal prosperity; and the religious leaders and prophets predict the happiest consequences as sure to result from the fact that religious men are everywhere laying aside old prejudices and narrow theological ideas,—ideas which were imposed upon mankind in the days when the human reason was shackled and the Bible was held to be Divine and authoritative, but which are offensive to, and have been wholly rejected by, the modern mind. To such persons the meaning of these mighty religious move-

ments is that mankind, in the exercise of its new-found intellectual freedom, is sweeping rapidly forward to a great unification or brotherhood, which shall embrace and blend all shades of religious opinion into one harmonious system. This is the vision which many prophets of the day are beholding with rapt attention, and are describing with glowing words.

FEATURES COMMON TO THE TWO SETS OF MOVEMENTS

The industrial movements and the religious movements, when scrutinized closely, are seen to have certain conspicuous features in common, however different the movements themselves may be in name and form. Some of these prominent features are the following:—

1. *A Common Ideal—A Great Consolidation.*

In both the economic and religious fields of human activity the prominent ideal is CONSOLIDATION, and the controlling impulse is to combine interests and enterprises wherever competition has hitherto existed and its harmful results have been experienced. Under the transforming influence of this ideal and this impulse, the era of fierce and wasteful COMPETITION is rapidly giving way to one of MONOPOLY.

Mr. Alexander Graham Bell, the distinguished inventor of the electric telephone, says: "We have

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arrived at a critical point in our history. Competition as an element in business is going out, and monopolies, which are opposed to competition, are coming in.”¹

In the economic field the general method whereby this result is being accomplished is the merging of several small concerns engaged in the same industry into a single large one, and the absorption by the large concerns of smaller ones; but the failure and disappearance of small industries, without being either merged or absorbed, also contributes largely to the same end. Competition is thus in course of being eliminated, and human society is advancing rapidly, in its industrial career, towards the formation of a single vast system, a gigantic syndicate, a monstrous merger, monopoly, or “trust,” which shall be world-wide in its sphere of operations, and which shall control the production, distribution, and sale of ALL commodities.

Whether or not we are prepared to believe that such a system will ever be established on earth (and most probably the effort to establish it will encounter great and perhaps even violent resistance), it is at least an undeniable fact that the tremendous industrial developments of our times are heading straight in that direction. The effort of our captains of industry, in every department of the manufacture, transportation, and selling of merchandise, is to substitute for the many concerns

¹ *World's Work* for March 1909.

which at one time competed fiercely and destructively therein, a single concern or monopoly, which shall make, transport, or sell without competition, and which shall hence "control" the particular operation, or set of operations, in which it is engaged. Indeed, this consolidation of economic interests does not stop when it has succeeded in uniting a number of enterprises once competing in a particular line of industry; but it goes on thence to the grouping together of industries not naturally related. The existence of such "Industrial Groups" of unrelated industries is one of the strange phenomena of our day; and their significance in relation to the ultimate formation of an all-embracing industrial system is very apparent.

This same ideal of Consolidation pervades the atmosphere of the great religious organizations. Indeed, the modern world of business has to a large extent imposed its standards, ideals, and aspirations upon the professing Church, and this process has been going on unobtrusively for some time past. Now, however, it is very conspicuous in its workings. The "Modernists" speak openly of the "ideals which govern the activity of THE WORLD to-day, and which are Christian in substance." Thus, in the very last place where we would expect to find it (that is, in the conservative sphere of Romanism), there is in progress an organized movement whose leaders

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openly avow its purpose to be to master the aspirations, ideals, and language of "the modern world, and to effect the reconciliation of the old catholic tradition therewith"; and who say of their inspiring motives, "We have come to dream of a GREAT UNIFICATION."

Dr. Broda gives it as the conclusion of his own extensive review of the entire situation, that while the new religious movements will take different forms according to the diverse needs of the various peoples, the latter will, however—

"more and more come to see that their lines of development run parallel, and be therefore induced to *federate themselves* into ever *greater and greater unions*, until at last the time must come when a *single world-federation of religion*, the CHURCH OF MAN, will rise out of the ruins of the ancient faiths, when the great religious crises of the world will be at an end, and the strife between the logical necessity of the modern scientific world-concept and the psychic necessity of religion will be solved in the ultimate harmonization of both."

In the religious field we may also clearly see the operation of the principle of combining or merging smaller into larger aggregates, although matters have not advanced so far in this direction in the religious as in the commercial field. Religious bodies are not

so easily handled as industrial concerns ; but precisely for that reason the wide-spread activity of the principle of confederation among religious societies is the more significant.

One evidence of the active and effective operation in the religious field of the principle of consolidation is found in the frequency with which one encounters newspaper items like the following :—

“*Church Union in Canada.*—It is now pretty certain that every obstacle to the organic union of Congregational, Presbyterian, and Methodist bodies in Canada has been removed,” etc.

Dr. Broda comments with evident satisfaction upon the fourth biennial session of the “International Council of the Unitarians and other Liberal Thinkers and Workers” lately held at Boston. Of it he says :—

“This Council must be ranked among the great undertakings of our day that aim at broadening the outlook of nations and that tend to bring about a new fellowship of nations. At this Boston session were assembled representatives of Judaism, Christianity, Mohammedanism, and the Brahma-Somaj ; representatives also of sixteen different nationalities and members of thirty-three different denominations, besides fifty-seven distinct religious associations other than individual Churches, while nearly sixteen hundred persons

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enrolled themselves as members of this Boston Conference."

But not only is there at the present time incessant agitation for the merging of various religious organizations or sects: a more surprising thing is in progress, namely, the "Union between Free-thinkers and Liberal Christians," commented upon by Dr. Broda, and which his correspondent regards as one of the "first evolutionary stages of a great religion of love and progress in which all nations will unite." This clearly portends the union of all religious forces opposed to true Christianity.

The reconciliation of such extremes as religion and "free-thought" is spoken of by other students of current events. Thus Mr. Paul Sabatier, in his recent lectures on *Modernism* (The "Jowett Lectures, 1908"), says:—

"Having reconciled science and faith, Modernism is now not far from coming to terms with Free-thought."

Mr. Sabatier says he does not mean this as an admission of the identity of Modernism with unbelief, but quite the contrary; and that he is speaking of "free-thought in which there is at once thought and freedom, and not of men or groups of men who confound free-thought with anti-religious dogmatism."

Speaking of "free-thought" in this sense, he goes on to show the extraordinary phenomenon of an

awakening of *religious* sentiments and emotions among *free-thinkers*. In this connection he says:—

“Both in Italy and in France some of the most influential leaders of free-thought have publicly repudiated all connection with anti-religious propaganda. . . . These pre-occupations have even given rise to a new title—‘religious free-thought.’ The movement is no longer a mere pious wish. It has become a reality, and all through this winter gatherings have been held in Paris at which free-thinkers as representative as Buisson, Pécaut, and Seailles, and Christians as well known as Père Hyacinthe Loyson, Charles Wagner, and Wilfred Monod, have met together and spoken in succession.”

Thus the tendency of the great religious activity of our times is declared by sympathetic onlookers to be the making of such modifications in “religion” as to render it thoroughly acceptable to representative “free-thinkers.”

These instances will afford sufficient indications, for preliminary purposes, of the extent to which the principle of Consolidation is working in both the economic and the religious departments of human affairs.

2. *A Common Basis—Faith in the Powers of Man.*

The faith of the world is based on Man, the fundamental principle of that faith being that Man

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possesses the inherent power to lift himself out of all evil conditions, and to overcome all existing hindrances to his progress. On the other hand, a fundamental proposition of Christian doctrine is that man is impotent and untrustworthy. "Put not your trust in princes" (Ps. cxlvi. 3). "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jer. xvii. 5). It is impossible to conceive of a religious system more opposed to Christianity than one whose main teaching is that man may and must put his trust in his own inherent power and goodness. It is, however, a settled article in the creed of the world, and of the world's religions of whatever name, that Man is now in process of developing and of putting into exercise his own inherent powers (which have in large part been latent hitherto), and is, by means thereof, progressing rapidly towards ideal social conditions.

Hence the idea that stands out prominently upon the surface of the thought of to-day is *confidence in Man*. This is not individual self-confidence, which is quite a different thing. It is a *collective* self-confidence. The masses are being diligently schooled by a variety of teachers, and for widely varying purposes, to think of Humanity as an entity. In discussing questions of the hour, much is made of the interests, prospects, welfare, and progress of "Society" rather than of individuals, of mankind

rather than of men and women. This, of course, is the natural outgrowth of the idea or principle of Federation, which has already been mentioned. But what we wish, at this point, specially to notice is that people are looking to Man himself, to his own achievements, his ingenuity and inventive abilities, his industry and daring, and whatever other powers he is supposed to possess, whether developed or undeveloped, for the accomplishment of all the good that is in view for collective humanity.

This confidence in Man, generated in the stirring activities of the industrial field, has now been rapturously embraced by the leaders of religious thought, and has, in fact, become the basic principle of all the current religious movements, as well as of the lesser religious novelties of the hour. As recently expressed by a New York clergyman—

“We begin to realize as never before the great fact of the *Solidarity of Man*. . . . To be alive now and witness this mighty movement of *Men*, which must eventuate in a sense of real abiding Brotherhood, is a blessing for which to be profoundly grateful.”

The notion that the individual man can elevate himself by tugging at his boot-straps has long been thoroughly discredited in the realm of physics. It has, however, passed over to the domain of religion, and is to be found at the core of the religious and

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ethical novelties of the day, and in all the popular schemes for the betterment and "uplift" of humanity. Man is now throwing tremendous energies into the absorbing but futile endeavour to elevate himself above the plane of evil and misery, and is doing it with immense enthusiasm and unwavering faith in the ultimate success of the attempt.

The propagation of the idea of the "Solidarity of Man," or the essential identity of the interests of all mankind, has two consequences which should be noted. *First*, it tends to obliterate the important teaching of Scripture that instead of one united humanity having a common destiny, there are two great sections of humanity, one composed of those who have life through faith in the Son of God, and the other of those who have not life;—one embracing the children of God and the other the children of wrath.

Second, it tends to obscure or wholly cover up the absolute necessity of *individual* salvation. This it does by creating the impression that salvation is a collective or social affair, to be accomplished not for each individual man, but for the entire human race as an entity.

From these considerations it is easy to see that the current doctrines of the brotherhood of man are traceable to the "spirit of error," and to see also the deadly consequences of the propagation of such doctrines.

3. *A Common Religious Principle—Worship of Man.*

This is, practically, a re-statement of the fact that

there exists at the present time a wide-spread faith in collective Man. But it is important to have distinctly before our minds the fact that it is the inevitable tendency of this trust in Man to take a *religious* form, leading on eventually to “Humanism,” or the worship of Man, which, as prophecy foretells, is the ultimate form which false religion is to assume. Few are aware of the immense progress that has already been made towards the establishment of Humanism as a distinctive religious system. It calls for an exercise of “wisdom” and for much spiritual “understanding,” to count the number of the beast; but whenever the count is properly made the number of his name is found to be “the number of Man.”

In many quarters where the name and forms of Christianity are still retained, the substance of true Christianity (“the doctrine of Christ”) has been already displaced by the principles of Humanism; while in the great socialistic movement of the day, which is menacing the existing economic order of society, Humanism is distinctly avowed as the coming universal religion of mankind.¹

¹ The phrase “the Religion of Humanity” seems to have been first used by Thomas Paine, who perceived and vigorously proclaimed the religious bearing of the doctrine of Locke that the people are the sole source of power, the true masters, and that no one may make any law “except by their consent, or by authority derived from

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Many earnest persons who are to-day advocating more or less of the industrial principles of Socialism are at the same time holding on (nominally at least) to the main doctrines of Christianity. But it will be readily seen that these persons as *Christians* are apathetic, while as *Socialists* they are full of propagating zeal. The converts they make are converts to Socialism, not to Christ; and the places of these propagandists, when vacant, will be acceptably filled, and all they are now doing will be just as well done, by others who make no profession at all of Christianity. It is quite compatible with much of what is taught in the churches to-day, to do homage to Man himself as his own deliverer.

Dr. Broda has stated the logical outcome of the religious drift of the day in predicting that it will result in "a single world-federation of religion, the CHURCH OF MAN." But the Apostle John recorded the same prediction eighteen centuries ago.

We will speak hereafter, and in some detail, of the amazing progress which the idea of the divinity of humanity has already made in modern thought, and particularly in religious bodies once regarded as thoroughly orthodox and evangelical.

them." Compton afterwards adopted the expression and gave it wide currency. Since his day it has been steadily coming into prominence and public favour. (See "The Greatest of Pamphleteers," *London Times*, June 8, 1909.)

All our studies of the important movements of the present day will tend to confirm the conclusion that their most striking and prominent characteristic is the pursuit of the ideal of a Consolidation or Federation of all human affairs and interests, that is to say, the formation of a single organization or body; and that the ideal of all these different movements is the same, whether the proposed Unification be called "Humanity," "Society," "Man," "Democracy," the "Brotherhood of Man," or by some other name.

The idea of a consolidated humanity is a brilliant and fascinating conception. It captures the imagination, and is capable of arousing the enthusiasm necessary to insure success. To what more worthy end could man devote his wonderful powers and faculties than to the banishment of all poverty, cruelty, selfishness, warfare, and other ills that bring miseries upon humanity? And all this, and more, may be accomplished through the unification of human society, the welding of all human units into one great brotherhood, wherein the rights of all individuals will be equally sacred and equally the concern of the whole system.

This captivating ideal involves not merely industrial unification, but also the harmonization of all religious views. Indeed, a universal religion is an absolute necessity if the ideal is ever to be realized; for nothing has given rise to more hatred, antagonism, and blood-

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shed, than conflicting religious views. Religious antagonisms *must be* totally eliminated. Hence the strong appeals and efforts that are being made for the cessation of religious strife, as well as of industrial strife. The great thought which is throbbing at this moment in the heart of humanity is nothing less than the reversal of what took place at Babel, when the Lord confounded their language and scattered them abroad from thence upon the face of all the earth. And when this proposed consolidation of humanity has been accomplished, the re-united elements of human society will be free to resume the building of the tower whose top was to reach unto heaven.

“SCIENCE” AND THE PRESENT-DAY MOVEMENTS

We have seen that much of the credit for the industrial progress of humanity is given to what is miscalled “Science.” Human “Science” is also accredited with being a leading factor in the profound religious changes which are taking place, and is even referred to as one of the new foundations of the theologies of to-day. The attitude of the modern mind toward “Science” is really a religious attitude, deeply reverential and worshipful. This feature of modern thought is of great importance, and will be considered hereafter. For present purposes a few

instances will suffice, as showing, in a general way, the part attributed to "Science" in the religious movements of the present time.

Dr. Broda, in setting forth his view of the causes of these movements, says:—

"First place must be given to the discoveries of modern *science*, which, in demolishing the legends of the creation of the world and man, have also uprooted in the educated mind the faith in the Divine inspiration of the books and traditions which taught these legends, and which were the basis of all the accepted religious beliefs."

And again:—

"Thus we see from the stock of *all* the old positivist religions (Christianity, Islam, Brahmanism and Buddhism) are springing up new sects, which are cultivating the *modern scientific* spirit, modern social and ethical ideas, and enthusiastically embracing the *evolutionary concept* of the universe."

Thus "Science" is set up as the effective cause of changes more profound and widespread than those resulting from the life and teachings of Christ Himself.

The Modernists say:—

"We have girt ourselves for the task of bringing the religious experience of Christianity into line with the data of contemporary *science* and philosophy."

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While at the other extreme Mr. R. J. Campbell declares that—

“The New Theology is the religion of *Science*. . . . It is the recognition that upon the foundations *laid by modern science* a vaster and nobler fabric of faith is rising than the world has ever before known.”

There is a marvellous agreement between all these witnesses as to the potent influence exercised by “Science” in bringing about the religious upheaval which is now in progress; and since it is apparent that man, in worshipping human “Science,” is in reality worshipping himself, such statements as the foregoing, with which the religious literature of the day fairly teems, afford a good indication of the progress of Humanism.

The facts noted in these extracts show also that the *same force* which is back of the industrial changes of the day, is in like manner affecting the religious changes which are progressing simultaneously. This is a very remarkable fact indeed, and one that has an important bearing upon our main inquiry.

TWO BODIES NOW IN PROCESS OF FORMATION

It will help in clarifying our view of the confused state of modern society, and will aid in fixing the main

facts in our minds, if we consider that human beings are at the present time being gathered into two great Bodies. One is the body of Christ ("the Church which is His body," Eph. i. 22, 23). The other is the body of Antichrist.

Two great and antagonistic spiritual forces are engaged respectively in the formation of these two bodies; namely, the Spirit of God, who is forming the Body of Christ; and Satan, the "spirit of the world" (1 Cor. ii. 12), who is forming the body of Antichrist.

The body which is being formed by the Spirit of God is the Church of the living God; for "by one Spirit are we all (that is, all believers) baptized into ONE BODY, whether we be Jews or Gentiles, whether we be bond or free" (1 Cor. xii. 13). This body when completed will be caught out of the earth to be united to Christ, its living Head, as plainly foretold in 1 Thess. iv. 13-17.

But the "spirit of the world" is likewise forming a body, by gathering together, federating, or unifying, the mass of men "who know not God and who obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 8). This is the present enterprise of "the spirit that now works in the children of disobedience" (Eph. ii. 2). The teaching of Scripture that there is a mighty spirit concealed beneath the surface of events, and influencing all whose thoughts are not brought wholly into captivity to the obedience of Christ, furnishes an

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adequate explanation of the prominence of the same ideals and impulses in communities that are remote and diverse one from another. Otherwise these startling facts are inexplicable.

But Satan cannot work out his plan of forming a consolidated humanity according to the method employed by the Spirit of God. The Church of God is built upon the foundation of Jesus Christ, the Son of the Living God (Matt. xvi. 18), crucified for the sin of the world, and raised from the dead by the glory of the Father. God began the formation of the Church, which is the body of Christ, by raising Him from among the dead, seating Him at His own right hand in the heavenlies, putting all things under His feet, and making Him "the *Head* over all things to the church which is His Body" (Eph. i. 20-23). To that living Head those who believe through the preaching of the gospel are united in a vital and eternal union. This is the Divine method by which the true and lasting Humanity is being formed.

Teaching the same truth under the similitude of a building, whereof Christ is the Foundation-Stone, the apostle Peter says: "To whom coming, as unto a living Stone, disallowed (i.e. *rejected*) indeed of MEN, but chosen of God and precious, ye also, as living stones, are built up a spiritual house" (1 Pet. ii. 4, 5). And the Apostle Paul likewise teaches that believers, having been "quickened together with Christ" (thus

becoming what Peter calls "*living* stones") "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph. ii. 5, 19-22).

Thus God is preparing a building for eternity, in the preparation of which He makes use of *living*, that is, imperishable material, Christ Jesus, raised from the dead, being the Beginning of the new creation of God (Col. i. 18; Rev. iii. 14).

But Satan has to work, not with living but with *dying* material; and he has no living human head to which he can attach members by living ties. Satan cannot create an *organism*; he can only form an *organization*. Hence he is drawing unquickened human beings together around the unifying idea of "fraternity," or "co-operation," or "society," and is diligently propagating the belief that, when that great organization takes shape, the permanent advantage of all mankind will be secured. When this body is formed (as it surely will be), then the expected leader or head will be brought forth, that "man of destiny," "whose coming is according to the *working of Satan*, with all power and signs and wonders of falsehood, and in every deceit of unrighteousness in them that perish" (2 Thess. ii. 9, 10).

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Such is religious man. When Christ came into the world, manifesting the mind of God and His purposes in grace to sinful men, the religious crowd put Him to the death reserved for slaves and for the meanest criminals. When Antichrist comes with the display of his marvellous gifts and supernatural powers, the religious crowd will put him at the head of all its consolidated interests, and will render to him implicit obedience and unstinted admiration.

Since the fall and death of Adam (who was the natural head of the human family), the race of Adam, *i.e.* Humanity, has been headless. God's plan for humanity was to give it a competent directing intelligence or head, who should not only have united all its members in a harmonious family, but also have maintained co-operative relations between them. But, through loss of the head of the human race, its members have been thrown into hopeless disorder and confusion. The race, instead of maintaining its solidarity and community of interest (the advantages of which are obvious), has fallen apart into hostile groups, which have maintained a perpetual struggle among themselves. There has been all along a tacit recognition of the loss and absence of headship in the many attempts of individuals and nations to occupy the vacant place.

The governmental expedients of humanity, which are its substitutes for the lost headship, have already deteriorated so far that the final stage of DEMOCRACY

has now been reached. Ideal or pure Democracy has not yet been attained ; but in every part of the world rapid progress in that direction is being made. In fact, all the movements which we have in view could be interpreted as the progress of mankind towards pure Democracy.

The essence of Democracy is that "the will of the people" is supreme. The difficulty of applying this as a working principle is due to the lack of facilities for obtaining promptly an expression of the will of the people. For that purpose the people should have one mind and one voice. Thus the ideal social state, or pure Democracy, requires a competent leader or head, who shall express the will of the people ; and the crowning achievement of "the god of this world" will be, after having gathered into one vast federation practically all the scattered members of Adam's race, to furnish that organization with a leader or head, endowed with superhuman intelligence, and supported by superhuman power.

Thus a survey of the entire sphere of human activities will disclose the important fact that the great movements of our day, whether economic or religious, are all heading directly and rapidly towards the development of a gigantic system, federation, or syndicate—a great combine—which shall control all human interests and enterprises, and regulate all human affairs,

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both *secular and religious*; and that the dominant idea of all these movements is faith in the inherent power of Man to overcome and abolish all the evils in himself and in his circumstances.

WHAT THE PRESENT-DAY MOVEMENTS LOSE SIGHT OF

One other preliminary observation should be made.

The fatal miscalculation of all the great movements of the day is that none of them takes any account of *sin*. This omission, of course, vitiates all conclusions, and foredooms all these movements to failure. What has been aptly said of one of these movements is applicable to them all, namely, that they aim "to get rid of the consequences of sin in human nature without getting rid of sin itself." On the other hand, the method of Christ is to "put away sin" (Heb. ix. 26), and thus to get rid of its consequences. He came as the Lamb of God to bear away "the sin of the world" (John i. 29).

Sin is firmly rooted in human nature. "By one man sin entered the world, and death by sin" (Rom. v. 12); and any scheme of human betterment which fails to take account of, and to deal effectively with, that fact, is utterly futile.

The anti-Christian theory, based upon the evolutionary notion taught in the name of modern "science,"

namely, that man's evil nature is due to his evil surroundings, and that if the surroundings be improved the man will improve, has been already sufficiently tested in human experience to demonstrate its falsity to all who care to know the truth in this regard. In every "civilized" country there are, and for many generations have been, favoured groups of individuals who are "surrounded," and have been all their lives, with all the favouring influences that wealth can procure. So far, however, from having developed ideal characters, it is, on the contrary, observable that these conditions tend to develop, in those who are most fully exposed to their influence, the traits of selfishness, extravagance, idleness, immorality, self-indulgence, excesses, pride, and the like. Surely, if experience teaches anything, it teaches that prosperity and "easy circumstances" do not tend to develop—much less do they automatically produce—ideal characters. As a means of getting rid of sin and its consequences, industrial progress is already a demonstrated failure.

It is important, in this connection, to have regard to the simplest and broadest definition of sin which Scripture furnishes, namely, "Sin is lawlessness" (1 John iii. 4, R.V.). Sin is that *lawless* state or condition of man consequent upon his departure from God's plan and his embarkation upon a career of his own choosing. It is the substitution of another will—"the will of man," or "the will of the people"—for

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that of God, Whose will is "good, acceptable, and perfect" (Rom. xii. 2). The resulting state is necessarily one of disorder, confusion, uncertainty, ignorance, and corruption, and an environment abounding in evils, violence, accidents, disease, and death.

If, for example, the germ theory of disease be correct, it furnishes an apt illustration of lawlessness. According to that theory, diseases are caused by living organisms which, having escaped from the control of law, have got out of their own proper place, and have colonized in human bodies. These living things may be not merely harmless, but even beneficent, in their proper place; but in a state of sin, that is to say of lawlessness, they become displaced, and propagate their own species by the destruction of organisms much higher in the scale of life.

Our ordinary experience furnishes abundant examples of things which, in their proper relations to other things, are useful and beneficial, but which become hurtful and destructive when dislocated or misapplied.

Nothing, therefore, can be more certain than that the results of sin, which is lawlessness, and of which the chief result is death, can not be removed except by the putting away of sin itself. In no other way can man and the world be brought back into harmony with God, or be, as the Bible expresses it, "reconciled to God" (2 Cor. v. 19, Col. i. 20), Who is the

Author of law and order, not of confusion (1 Cor. xiv. 33).

This work of putting away sin, breaking the power of death, and reconciling the world—persons and things—to God, is the work of Christ on the cross (Heb. ii. 14, 15, ix. 26; Rom. v. 10; 2 Cor. v. 18, 19; Col. i. 20). “He appeared to PUT AWAY SIN by the sacrifice of Himself” . . . “that through death He might destroy him that had the power of death, that is, the devil.” Here is the only plan ever proposed for removing sin and death from God’s universe. It is God’s plan, and is therefore effective; and though it does not meet the approbation of the advanced theologians and religious leaders of the day, the latter have not as yet furnished a substitute. God’s way of salvation for humanity has at least this to commend it, that it deals directly and by name with the great enemies, sin and death, which have exercised dominion over all the race of Adam. Man’s religions, on the other hand, have nothing to say against these mighty foes, and disclose no way whereby a single human being can escape from their grasp.

Scripture teaches that “when we were enemies we were reconciled to God by the death of His Son” (Rom. v. 10); so that we have in Scripture a clear statement of God’s plan, which He is now carrying out, for the deliverance of the world from all lawlessness and its consequences, and for bringing men (by

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nature the enemies of God) into reconciliation with Himself.

Seeing that this was the purpose for which the Son of God came into the world, and assumed "the likeness of sinful flesh" (Rom. viii. 3), it is a very significant fact that the active religious movements of the day are all in full agreement among themselves in denying the atonement made by Christ on the cross, and in practically ignoring the presence of sin and death in the world.

It is also important to note that the expression "mystery of iniquity" in 2 Thess. ii. 7 is literally "the mystery of lawlessness" (being the identical word used in 1 John iii. 4), and that the designation of the coming leader in verse 8 is "the Lawless One." Therefore the teaching of this passage is that the mystery, which was then already working, and which should eventuate in the advent of the magnate of the end-time, whose coming is to be according to the working of Satan, was the MYSTERY OF LAWLESSNESS. This vast, age-long development is still, and will be to the end, a "mystery" to all who have "not received the love of the truth that they might be saved."

The great Consolidation will therefore be the culmination of man's career of sin or lawlessness; and its leader will be the consummate product of that career, the Man of Sin, or lawlessness.

Here, then, is another great difference between God's plan of deliverance and man's. The former recognizes

the presence of sin, provides a remedy for it, and begins the great work of deliverance by striking directly and effectively at the cause of all human ills. This was the mission to earth of the Son of God. He is the Lamb of God that beareth away the sin of the world.

On the other hand, man's plan of deliverance from evil by the development and systematizing of manufacture and commerce, includes no remedy for sin and death. This conspicuous deficiency in the great religious and social movements of the day should suffice to condemn them in the eyes of all who are not spiritually blinded. For, after all, the utmost that these reformers, evolutionists, and new theologians offer is, the vague promise that the world may, in some far-off day, become a comfortable and agreeable place for the man of the future to sin and die in. There is nothing in all their schemes to meet the need of the man of the present, or to heal the sin-wounds of humanity, and to get rid of sin and death, at any time, present or future.

SECTION II

NEW THEOLOGIES

HAVING taken a general survey of the fields of human activity, and having noted the general characteristics of the movements progressing therein, we will now turn our attention to the more important of the religious movements of the day.

Among the notable products of the activity of recent years is a crop of "new theologies" and other religious novelties. The presence of these new movements, and the rapidity with which they are spreading, testify unmistakably to the fact that the old religious beliefs and systems are unsuited to the temper and thought of the present generation of men. Beyond all question there is something wrong either with the ancient faith or with the modern man. Where the latter is the judge and the final authority in such matters, he decides without qualification that the trouble is with the ancient faith; and he will listen to, and support, only such teachers as make it their study to confirm him in this judgment.

But our immediate purpose is not so much to decide the merits of the controversy between the modern man and the ancient faith, as to note with impartial scrutiny the leading characteristics of these new movements, and to compare them with the prophetic Scriptures cited above. In so doing, our plan will be, not to give our own appreciation of those movements, for that (however fairly it might be done) would be open to question and suspicion; but to let the leaders and accredited mouthpieces of the several movements state, in their own words, the essential features of each.

While conducting this examination, we are to keep in mind the substance of the predicted condition of human affairs at "the time of the end," which is briefly:—

1. That an era of great industrial expansion was to come.

2. That this era would culminate in a monstrous monopoly, or organization of world-wide scope.

3. That this coming system should embrace, regulate, and control both the secular and the religious interests of mankind, being at once commercial and ecclesiastical.

4. That the basic principle of this new economic and social order would be the divinity of humanity.

5. That this colossal system should be headed, at the time of its maximum development, by a man of

transcendent genius, endowed with superhuman intelligence and abilities,—in short by a “Superman.”

We can sufficiently acquaint ourselves with the main characteristics of the present religious drift by examining the New Theology of Old England and the New Theology of New England.

It is a matter of regret that, in pursuing this inquiry, it becomes necessary to mention the names of certain men who are prominent in religious circles. The writer would much prefer to conduct the discussions in an impersonal manner, for his controversy is not with individuals, however mischievous their teachings, but wholly with the teachings themselves. For the former, his only wish is that God may grant them “repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil” (2 Tim. ii. 25, 26). But as for their doctrines, seeing that these are openly and directly opposed to all that is vital in “the doctrine of Christ” and in “the gospel of God concerning His Son,” the writer cannot do otherwise than denounce them as among the greatest of all the dangers that now menace the welfare of men.

The reader, therefore, is asked to remember that the names of prominent men are mentioned in these pages solely because they themselves have publicly identified their names with the doctrines which we have undertaken to examine.

THE NEW THEOLOGY OF OLD ENGLAND

The term "New Theology" has become quite familiar of late through the very general interest aroused by a book published under that name, whose author is Rev. R. J. Campbell, pastor of the London City Temple. It would seem, however, that much more attention has been paid to certain extravagant utterances, found here and there in the book, than to the leading features of the doctrine set forth therein. These occasional extravagant utterances appear to me to be the expression rather of the author's exuberant disposition, than of his sober thought; and, for that reason, we should be misled if we were to take them (as many of his critics have done) as stating material parts of the doctrine of the New Theology. Very few religious leaders, teachers, and theologians would care to associate themselves with the extreme statements in which Mr. Campbell occasionally indulges.

On the other hand, Mr. Campbell declares, and truthfully, that while he may have been the first to formulate the distinctive teachings of the "New Theology," those teachings did not originate with him, but, on the contrary, are to be found in, and constitute the essence of, the forward movements now occurring in every part of Christendom. He points out, and it cannot be successfully denied, that the same doctrines in substance, however named and in whatever terms

they may be formulated, are flourishing and spreading in the Church of Rome, in the Church of England, in French Protestantism, in Lutheranism, and in the Congregational and other Evangelical Churches of England and America. In all these divisions of Christendom "the same attitude is being taken by many who are not even aware that the name New Theology is being applied to it." (p. 13).

First, let it be noted that the New Theology is accurately described as a "movement." It is not a systematized body of stable doctrine, but is a theology *in process of formation*, undergoing constant and rapid change in its forms and details, and hence is recognizable only by its essential and relatively stable features. It is not a platform upon which one might find standing ground for his religious conceptions, but an inclined plane, down which those who commit themselves to it are rapidly sliding to conclusions whereof the leading characteristics may be easily discerned.

The main feature of the theology propounded by Mr. Campbell is a special variety of the doctrine of Divine Immanence. Mr. Campbell labours hard (and to little purpose) to distinguish his special kind of Divine Immanence from other varieties of that doctrine; but this distinction, if it exists, is of no real importance. The quotations given below will show how thoroughly Mr. Campbell identifies God with man, and man with God, leaving between them

no difference that is of any real value or practical importance. The essence, then, of the New Theology is the Deification of Man. Count the number, and it will be found "the number of Man."

A striking characteristic of the New Theology, as presented by Mr. Campbell, is that its doctrines are not supported by even the semblance of proof; and indeed, owing to the peculiar character of the system, they do not require such support. Those who accept the doctrines of Christianity do so (and have always done so) for the reason that those doctrines have the support of evidence deemed by Christians to be of the highest grade of proof, namely, the "testimony of God" given in His Word. But the essence of the New Theology is that "we know *nothing* and can know nothing of the Infinite Cause whence all things proceed, except as we read Him in His universe and in our own souls." In other words, we have no Divine revelation. In this passage the Bible is set aside by implication; but, as we will see later on, Mr. Campbell in express terms repudiates it; and this, of course, is absolutely necessary in order to make place for the distinctive doctrines which are now being introduced through various channels, including the "New Theology."

"It is," says Mr. Campbell, "the immanent God with whom we have to do"; and in lieu of proof of this fundamental proposition we are told that it is an "obvious fact" (p. 5). Of course, if the "fact" be

“obvious,” proof of it would be superfluous. In order to ascertain, according to Mr. Campbell, whether or not a statement is true, one is always to appeal—not to the evidence, but—to the god within him. “Never mind what the Bible says about this or that, if you are in search for truth, but trust the voice of God *within you*.”

It is important to note that Mr. Campbell makes many radical doctrinal statements, and makes them in the most dogmatic fashion, without the slightest attempt to support them by proof. In this, of course, he is entirely consistent. It would manifestly be quite unnecessary to cumber his pages with evidences of the truth of his doctrines, seeing that, according to the essential principle of the New Theology, every human being has within himself the only and infallible source and judge of the truth.

A good illustration of the operation of this fundamental principle is furnished by what Mr. Campbell says of the account of the fall of man contained in Genesis iii. He tells us that, while the narrative there given is a myth, “it does contain a truth,” namely, that when the “Infinite” became the finite creation (for remember that God and the created universe are one, according to the New Theology) there was “a *coming down* from perfection to imperfection,” and this *coming down of God* to become the finite universe was “of the nature of a *fall*.” Thus Mr. Campbell

sets the author of Genesis right in an important particular, telling us that the writer of that ancient document was correct in stating that there had been a fall, but was in error in saying that it was *man* who fell, the fact being (says Mr. Campbell) that it was God who fell. Man, says Mr. Campbell, is not a fallen creature, but is, and always has been, a rising creature—rising steadily to his true level, which is Deity.

We are not now concerned with the stupendous blasphemy of this doctrine, but only with the astounding fact that it is presented for acceptance without any semblance whatever of supporting proof. It is assumed that man, who professes himself unable to believe his own fall,—though that event be declared upon the authority of Scripture, and though it be confirmed by the manifold evidences of his fallen condition within and around him,—is bound to accept (or perhaps we should say is *free* to accept) unquestioningly the statement of Mr. Campbell that it was God who fell, although that stupendous assertion is unsupported by either authority or evidence.

But such is the logical result of the cardinal doctrine of the New Theology. If, indeed, man has within himself the infallible discerners of truth, it necessarily follows that proof of any proposition becomes wholly superfluous. But this convenient principle, if fully carried out, would logically be destructive of the New

Theology, as of every other ; for so soon as the intelligent disciple learns that the source and arbiter of truth is within himself, and that the imaginations of his own heart possess *the highest sanction that is to be had*, he will certainly not be so foolish, so inconsistent, and so false to his cardinal principle, as to put aside his own notions, sanctioned by the god within him, for those of Mr. Campbell or of any one else. The moment the cardinal principle of this New Theology is accepted, every one not only may, but must, be the author of his own "new theology," and must reverently take all his instruction from, and direct all his worship to, "the god within." One who adopts the principle, "never mind what the Bible says about this or that if you are in search of truth, but trust the voice of god within you," will certainly understand, as a necessary corollary, that if he is not to mind what the Bible says, still less should he mind what Mr. Campbell says, "about this or that."

Thus the *first* lesson of the New Theology teaches its disciples to pay no heed to its other lessons ; and that this first lesson will be generally heeded can hardly be doubted, because the time is fully ripe for its acceptance.

That man should come ultimately to worship himself was a foregone conclusion from the first transgression whereby sin entered the world and death through sin. The far-off goal which man started to

attain by his own efforts when he departed from his Creator's purpose in making him (Gen. i. 26-28) was to become "as God" (Gen. iii. 5, R.V.). And the great spirit of evil who instigated the present "career of humanity," and who has encouraged and aided it in all its long and painful progress, is now sedulously teaching through "his ministers, transformed as the ministers of righteousness" (2 Cor. xi. 15), that the last stage of the great journey has been reached, and that man has actually become "as God."

We quote some other passages from Mr. Campbell wherein the divinity of humanity is asserted:—

"Where, then, some will say, is the dividing line between our being and God's? There is no dividing line except from our side" (p. 34).

The force of this exception is that human beings make a dividing line where none really exists. This they do by failing to recognize their essential oneness with God, just as the estuary or arm of the sea might think itself a limited affair, not recognizing its essential oneness with the mighty ocean. (This is Mr. Campbell's own illustration of the doctrine.)

"My God is my deeper self, and yours too; He is the self of the universe, and knows all about it. He is never baffled, and cannot be baffled; the whole cosmic process is one long incarnation and uprising of the being of God from itself to itself" (p. 35).

In spite of the obscurity of this utterance its essential meaning is plain enough, and the impression it may make upon the reader must depend mainly upon his apprehension of how "sin in the flesh" appears in the eyes of the thrice-holy God. By those who have the faintest apprehension of this, the assertion that sinful man and the Holy God are essentially one can be regarded only as shocking blasphemy.

When, therefore, we hear unblushingly proclaimed, and by one who passes as a Christian minister, this hideous doctrine of the Diety of humanity, and when we find that doctrine taking in men's hearts and minds the place of "the doctrine of Christ," we can in a measure understand what stirred the heart of the Apostle when he wrote in the chapter already quoted, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the **simplicity** that is in Christ" (2 Cor. xi. 3).

Again Mr. Campbell says :—

"Fundamentally the individual is one with the whole race and with God" (p. 39).

"Strictly speaking, the human and the Divine are two categories which shade into and imply each other. Humanity is Divinity viewed from below. Divinity is humanity viewed from above" (p. 73).

"The New Theology regards all mankind as

‘being of one substance with the Father’”
(p. 41).

Of course, it follows from this that there is no accountability for sins and wickednesses.

If all mankind is of one substance with the Father, then God cannot be dissociated from the doings of men, and indeed He has been and is the Participator with man in all the wicked doings which the Bible denounces. It is of such as teach and hold such things that the Lord says:—

“Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee” (Ps. l. 21).

Indeed, according to New Theology, there is no punishment; and, in fact, there is no one to punish the offender, if there were an offender to be punished. Here are Mr. Campbell’s declarations on that subject:—

“There is no such thing as punishment, no far-off Judgment Day, no great white throne, and no Judge external to ourselves” (p. 213).

“And who, pray, is the judge? Who but yourself? The deeper self is the judge, the self who is externally *one with God*” (p. 215).

It is safe to predict, in that event, that the culprit, if there could be one according to this system, would escape with a very light sentence; or more probably would receive the commendation of the Court.

It is also safe to say that this comfortable teaching will commend itself highly to the evil-doers of this

lawless age. Indeed, it is the avowed purpose of the New Theology to furnish a system of doctrine which shall meet with popular favour. This brings us to the recognition of the important place in this system which is held by the principles of Democracy.

We have already reminded our readers that the essence of Democracy is that the will of the people is the supreme law. The majority must control in every matter of common interest. From this principle it is easy to pass to the assumption that the will of the people is right, and that the test of every doctrine is its popularity. This assumption will be found to be inherent in all the new theologies and religious movements of our day. Whether or not a doctrine be *true* is not important; the important question is, Does it suit the taste of the multitude? Will the people approve and accept it? Will it get the votes?

The principles of Democracy are necessarily involved in the New Theology; for if humanity is Divine, then it follows inevitably that whatever humanity may approve has the Divine sanction. Speaking of this aspect of the New Theology, Mr. Campbell says:—

“This higher, wider truth which sweeps away the mischievous accretions which have made religion *distasteful to the masses*, is the religious articulation of the movement towards an ideal social order” (p. 225).

A moment's reflection on conditions which exist

throughout Christendom at the present time will show us how widely this principle of Democracy prevails, and how profoundly it affects the thought of the day. Preaching is largely controlled, not by the consideration of faithfulness to the message of the Word, but by the desire to satisfy the wishes of the congregation by whom the preacher is "supported"; not by reference to what men *need*, but by reference to what they *want*. To ascertain the taste of the populace, so as to present that which is palatable to the masses, many experiments are being tried, whereby God is dishonoured and His wrath provoked every day.

No doubt it is very pleasing to the masses to be told that "all mankind is of one substance with the Father." On the other hand, what renders the truth of God "distasteful to the masses" is the repeated and uncompromising testimony of His Word that man is by nature a sinner, utterly corrupt, whose imaginations are evil, whose very righteousnesses are filthy rags, whose tendencies are to go astray; that men are, one and all, from the least to the greatest, wholly lost, undone, dead in trespasses and sins, under present condemnation, in the grasp of death, and destined, unless saved by the grace and power of God, to eternal perdition. It is very "distasteful to the masses" to be informed that man is, not only "ungodly," but also "without strength" (Rom. v. 6), insomuch that he is unable to do anything whatsoever to recover himself

out of his evil estate. Hence the New Theology openly declares it to be an important part of its mission to sweep away everything that is "distasteful to the masses," and to substitute for Truth such a system of teaching that every man can find in it what is thoroughly suited to his tastes. That such a system will commend itself to popular approbation is reasonably certain; and if the people approve it, then, according to the principles of Democracy, it has justified itself, and earned a permanent place among human institutions.

This brings us to the observation that in the New Theology there is, of course, no "salvation" in the Scriptural sense of that word. Man needs no Saviour, for there is nothing to be saved from. Salvation, therefore, according to New Theology, consists in attaining to a knowledge of the oneness of the individual with God, and with the whole human race. For this purpose, man is his own saviour. Salvation, according to Mr. Campbell, consists "in ceasing to be selfish" (p. 210). He says:—

"Every man who is trying to live so as to make his life a blessing to the world is being saved himself in the process" (p. 210).

"There is no stopping-place between sinner and Saviour. This is the way in which men like Robert Blatchford of the *Clarion*¹ are being

¹ An avowed opponent of Christianity.

saved while trying to save. . . . His moral earnestness is a mark of his Christhood, and his work a part of the atonement. Not another Christ than Jesus, mind! The very same. Mr. Blatchford may laugh at this,¹ and call his moral aspirations by quite a different name. Well, let him; but I know the thing when I see it. *This is Salvation*" (p. 211).

We have now seen that, according to the New Theology, man is essentially divine; and, in order that there may be no mistake about the doctrine, we are assured that even a man who openly derides the Christ of God is *one with Him*, and that the dead works of the infidel and scoffer are "part of the atonement" made by the Saviour of men. It is thus made perfectly obvious that the main purpose of that movement is to put Man in the supreme place.

The New Theology thus clearly discloses that its aim is to prepare the way for that ultimate condition of human society in which a *man* shall oppose and exalt himself above all that is called God or that is worshipped (2 Thess. ij. 4). It perfectly fulfils this prominent feature of the prophecies mentioned above.

We have also seen that the New Theology incorporates in itself the essence of pure Democracy, and

¹ And, in fact, he does laugh hilariously; but to those who believe on the Son of God it will seem that these statements approach the extreme limits of blasphemy.

squarely plants itself upon confidence in the inherent powers of man.

We now come to consider the important fact that the tendency of the New Theology is towards the formation of a system wherein the *religious and business interests of humanity shall be consolidated*, thus fulfilling another striking feature of the prophetic Scriptures.

Mr. Campbell declares that Christianity has, for the moment, lost its hold upon men; but he predicts the recovery of its hold through identifying itself with the great social movements of the age, which are now taking place in every civilized country in the world. These movements, he says, are pressing towards "universal peace and brotherhood." Here we clearly perceive the ideal of the great Confederacy.

Mr. Campbell then makes the significant statement that the great social movement is really the *same movement* as that which, in the religious sphere, is coming to be called the New Theology. "This fact," he says, "needs to be realized and brought out."

Here, then, is a clear statement of the fact that the great social movements, and the great religious movements of our day, though apparently far apart in some respects, are "really the same movement," and that all are advancing rapidly towards the formation of one organization or social system, which shall be *both secular and religious*.

Here are some pertinent passages from Mr. Campbell's book :—

“Assuredly Christianity has for the moment lost his hold. Can it recover it? I am sure it can, if only because the moral movements of the age such as the great Labour Movement, are in reality the expression of the Christian spirit, and only need to recognize themselves as such in order to become irresistible. The wagon of Socialism needs to be hitched to the star of religious faith.” (p. 8).

“The great Social Movement, which is now taking place in every country of the civilized world towards universal peace and brotherhood, and a better and fairer distribution of wealth, is REALLY THE SAME MOVEMENT as that which, in the more distinctively religious sphere, is coming to be called the New Theology. This fact needs to be realized and brought out.

“The New Theology is but the *religious* articulation of the *social* movement” (p. 14).

Mr. Campbell points out (pp. 251–254) that the present conditions of life of the great masses of humanity are intolerably unjust, and abound in all sorts of evils and miseries. He calls attention to the existence of slums and sweat-shops, of paupers and able-bodied unemployed, of abject poverty and degradation,

of over-crowded and disease-breeding tenements. He argues that the existing Economic System is the cause of these conditions ; for of course he does not recognize them as incidents and results of the self-chosen "career of humanity," suggested by the spirit of evil. He then refers approvingly to Socialism, which he calls "the movement towards social regeneration," and which he declares to be "really and truly a spiritual movement."

With this movement he thoroughly identifies the New Theology, saying :—

"In fact the Labour Party is itself a church, in the sense in which that word was originally used ; for it represents the getting together of those who want to bring about the Kingdom of God. The New Theology, as I understand it, is *the theology of this movement*, whether the movement knows it or not, for it is essentially the gospel of the Kingdom of God."

"This higher, wider truth, which sweeps away the mischievous accretions which have made religion distasteful to the masses, is the religious articulation of the movement towards an ideal social order" (p. 255).

Evidently, it is only necessary for Socialism to permit itself to be styled "Christian" in order to make its distinctive doctrines acceptable in many quarters where that name still retains a value, although everything that it once signified has been cast aside. It is

the "ideal *social* order" which is the real aim of the New Theology ; and we have already observed that the essential characteristics of this ideal are the marks of that great system, described eighteen centuries ago in the Word of Truth, in which the activities of man, in his self-chosen lines of progress and civilizations, are to have their culmination.

On this point Mr. Campbell says :—

"This then is the mission of the New Theology. It is to brighten and keep burning the flame of the spiritual ideal in the midst of the mighty social movement which is now in progress."

In this day, when the word "science" is being freely used by theologians of a certain class to intimidate ignorant and thoughtless people, and to furnish a substitute for the Word of God as the foundation of religious systems, it is important to note carefully the position assigned to science in these new movements, and then (as we propose doing later on) to subject the claims of this "science" to a rigid examination. On this point Mr. Campbell says :—

"Again, the New Theology is the religion of science. . . . It is the recognition that, upon the foundations laid by modern science, a vaster and nobler fabric of faith is rising than the world has ever before known" (p. 15).

Those "who profess and call themselves Christians"

should mark well the expressions of this sort, with which current religious literature abounds, and which are producing a very general impression to the effect that "science" has, to a greater or less extent, removed or disturbed the foundations upon which Christian faith has rested through the centuries. These statements are rapidly preparing the minds of people, in this day of shallow thinking, to accept any doctrine brought forth in the name of "science." The Psalmist anxiously inquires "If the foundations be destroyed what can the righteous do?" (Ps. xi. 3). To that question the New Theology has its answer ready, namely, "We shall build upon the foundations laid by *modern science* a vaster and nobler fabric of faith than the world has ever before known."

Mr. Campbell further develops the idea of Unification, and shows the breadth of the New Theology, by declaring its practical identity (not only with the social movements of the day, but also) with the forward movements in various ecclesiastical systems, such as "Modernism." He says:—

"In the Church of Rome the movement (*i.e.* New Theology) is typified by men like Father Tyrrell, whose teaching has led to his expulsion from the Jesuit Order, but not so far from the priesthood.

"In the Church of England a large and increasing band of men are looking in this direction and

are making their influence felt. Of these perhaps the most outspoken is Archdeacon Wilberforce, but he is by no means alone.

"A movement has begun in the Lutheran Church. It has existed for a long time in French Protestantism.

"In the Congregational and other Evangelical Churches of England and America the same attitude is being taken by many who are not even aware that the name 'New Theology' is being applied to it" (p. 13).

Here is the plain declaration that, in various companies, under different standards, and along different but converging roads, the religious crowds are pressing towards a common goal. That goal has but recently burst upon their rapturous vision, but it was foreseen and foretold long ago by the seer of Patmos. Commercialism in a religious garb, an ecclesiastical Trust, a world-wide Confederacy embracing all human interests, is now the ideal which arouses the enthusiasm of mankind and inspires the movements which are stirring in all the religious bodies of Christendom.

Some little mental effort is required in order to realize the significance of all this; and the reader will do well to ponder these things, and try to grasp the meaning of the strange and ominous fact that, in systems so widely different and so long bitterly antagonistic, there has suddenly sprung up a *common*

ideal, which is of such potency as to start them all in motion along converging lines towards a common destination. There has been nothing like it in the history of mankind; and it follows necessarily that the outcome must be something transcending all previous human experience.

As already stated, Mr. Campbell's New Theology is not a stable system, but a rapidly shifting movement. Many of its doctrines are too extravagant and foolish even for this unthinking and credulous generation. We are therefore not concerned with its details (which will quickly disappear), but with its tendencies. Despite all its vagaries, crudities, and blasphemies, it is doing the work of spreading the ideals of religious and industrial Federation on the basis of the Divinity of Man in quarters where those ideals might not otherwise find ready acceptance.

New Theology also furnishes one of many indications that the history of corrupt religion has now entered upon its final stage. From it we may learn that Commercialism has now supplied to Religion the fundamental principle by which the former is regulated, namely, that the purveyors of doctrine must be controlled, like the purveyors of all other commodities, by the universal "law of supply and demand." On every side we see evidences of the recognition of this "law" in the conduct of ecclesiastical institutions. What the

public demands, these "advanced theologians," who cater to it, give all diligence to supply. Their study is, not to show themselves "approved unto God, rightly dividing the Word of truth," but to show themselves approved unto men, "handling the Word of God deceitfully," or setting it aside altogether.

But, what is perhaps the most striking thing about the New Theology is its claim of kinship with Socialism of the sort represented by Mr. Robert Blatchford of the London *Clarion*, who publicly, and even exultingly, avows himself an infidel. We are confronted, then, in the New Theology, with a religion which, while retaining the name "Christian," yet is in full accord in every essential matter with infidel Socialism. Surely it is but a short step from this to a system in which all shades of religious opinion shall be blended harmoniously in subordination to the great principle of the Solidarity of Mankind, or the Brotherhood and Divinity of Man.

Mr. Blatchford, in reviewing Mr. Campbell's book, declares that its main doctrines are but paraphrases of those advocated in his own book, *God and My Neighbour*.¹ He says:—

"Mr. Campbell is a Christian minister, and I am an infidel editor; and *the difference* between his religion and mine is *too small to argue about*. But I sail under the Jolly Roger."

¹ See *Literary Digest* for June 8, 1907.

The "New Theology," says Mr. Blatchford, is "God and My Neighbour with the soft pedal on. It is Thomas Paine in a white tie . . . the Ingersoll fist in a boxing glove."

Mr. Blatchford is at pains to point out the full agreement in matters of substance between his own teachings and those of the New Theology, saying:—

"Mr. Campbell calls nature God. I call nature nature.

"Mr. Campbell thinks we ought to have some form of supernatural religion, and that we ought to associate with Christ. I prefer a religion of humanity without idolatry.

"Mr. Campbell thinks Jesus the most perfect man that ever lived. I think there have been many men as good, and some better. But beyond these differences I think I may venture to say there is nothing Mr. Campbell believes that I deny, and nothing I believe that he denies. Beyond these differences I am *as much a Christian* as is the Rev. R. J. Campbell; and the Rev. R. J. Campbell is as much an infidel as is the editor of the *Clarion*.

"Mr. Campbell rejects the doctrines of the fall and the atonement. He denies the divinity of Christ, the virgin birth, and the resurrection. He denies the inspiration and infallibility of the Bible, and he rejects the idea of divine punishment and an everlasting hell. So do I.

“Mr. Campbell abandons the orthodox theory of sin, and says that selfishness is sin, and that unselfishness is morality and salvation. So do I.

“These are bold assertions, and perhaps Mr. Campbell may think them too sweeping; but the proof is easy. The best proof is a comparison of the ‘New Theology’ with my ‘infidel’ books.”

Here, then, in the course of the progress of “this present evil age” (Gal. i. 4) we have arrived at a brand of “Christianity” which differs so little from the most radical variety of infidel Socialism that the points of difference are “too small to argue about”; indeed they are far less important than many existing differences between members of the same religious denomination. It may be fairly inferred from this that we are not far from a religio-commercial basis upon which all men who reject the Word of God and the Christ of God can solidly unite, and unite in such strength as to assume the complete control and direction of the religious and secular affairs of a consolidated human society.

THE NEW THEOLOGY OF NEW ENGLAND

We now cast our eyes upon the American continent in order to take note of the progress which, in this newer civilization, has been made by the ideals of the unification of mankind, and the consolidation of all human interests.

New England was once the home of sound doctrine. Its rocky soil was originally populated by men who feared God, implicitly believed and submitted to the authority of His Word, and rested their hope of salvation wholly upon the sacrificial death of the Lord Jesus Christ on the Cross of Calvary. Such were the religious convictions of the men who laid the foundations of the New England commonwealths, and such have been the convictions likewise of their descendants for many generations.

One of the oldest and best known churches in this important section of the American Republic is the "Old South Church" of Boston; and its name has long been associated with sturdy orthodoxy.

The present pastor of that Church, Dr. George A. Gordon, has lately contributed to the *Harvard Theological Review*¹ (an Unitarian quarterly) a notable article, significantly entitled "The Collapse of the New England Theology." A few extracts from this article will afford a good indication of the present drift of

¹ April 1908.

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religious thought in New England, and of the stage of departure from the old beliefs at which this movement has now arrived. And what is more pertinent to the present subject, these extracts will show what headway has been made (in what was once the centre of orthodoxy, and still is perhaps the centre of intelligence and learning of the American continent) by the movement which aims at the exaltation of Man and the formation of the great system of the end-times. The very title of the article is deeply significant ; for whether one regards what has occurred as a calamity or as a benefit, in either view of the matter the word "collapse" indicates that the change which has taken place is one of the most radical sort.

Dr. Gordon might, more aptly and more honestly, have entitled his article the "Collapse of the Doctrine of Christ," for that is what he assumes to be a fact, and what he undertakes to explain. He does not undertake to prove the collapse, but assumes it as a fact too palpable to require proof. Apparently Dr. Gordon deemed it expedient to make some concession to the few who still cling to the old beliefs, and so he has partly veiled the purport of his article under the title quoted above.

Mr. Huxley adopted a similar expedient when he gave in America a course of lectures attacking the Genesis account of Creation. In doing this, he discreetly directed his attack against what he called the "Miltonic Cosmogony." But though he diplomatically

gave it this name, the teaching he was opposing was not that of Milton, but that of the Sacred Scriptures. In like manner it doubtless seemed to Dr. Gordon that a "Christian" minister, in attacking the doctrine of Christ, would do well to call that doctrine by another name. Hence the title "Collapse of the New England Theology."

Dr. Gordon explains that what he means by the "New England Theology" is the teaching of Jonathan Edwards, Samuel Hopkins, Nathaniel W. Taylor, and other godly preachers, mighty in the Scriptures, men who received and preached the Bible "not as the word of man, but as it is in truth the Word of God" (1 Thess. ii. 13), and who proclaimed forgiveness of sins and eternal life through faith in the crucified and risen Son of God. This theology, which is virtually "the faith once for all delivered unto the saints," has, according to Dr. Gordon, undergone a total collapse; and taking the collapse for granted as an obvious and indisputable fact, he undertakes to show what brought it about.

In pursuing this subject, we will consider—*first*, the fact of the change which Dr. Gordon calls a "collapse"; *second*, the explanation he gives for the collapse; and *third*, the new system of theology which is supplanting that which has collapsed.

I. THE "COLLAPSE"

That Dr. Gordon has good reason for assuming his premisses will not, probably, be very seriously disputed,

it being a conspicuous fact that the churches of New England have, in large and increasing numbers, departed from the preaching of the truths proclaimed so powerfully and fruitfully by those great preachers of a bygone day. The people who "support" the ministers have a perfect right, according to the accepted standards of the day, to the kind of preaching which suits them. It would be manifestly unreasonable to expect them to "pay for" the kind of preaching they dislike; and it is quite certain that the cultured and prosperous classes of to-day will not endure the doctrines of the old New England theology.

Still, making full allowance for all this, it may be questioned whether Dr. Gordon is justified in describing the great change which has undoubtedly taken place as a "collapse." Students of Scripture will readily identify it as "the apostasy" (2 Thess. ii. 3) which is to take place before the Man of Sin should be revealed. This condition of Christendom upon which Dr. Gordon comments, and which the Bible foretells, was to be characterized, according to Scripture, by intolerance of sound doctrine on the part of church-goers, and by their *heaping to themselves* teachers, instead of receiving the teachers sent to them from God. "For the time will come when they will not endure sound doctrine; but after their own desires shall they heap to themselves teachers, having itching ears; and they shall **turn**

away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 3, 4).

While many would warmly deny that the old New England preachers proclaimed "the truth," and that the successors to their pulpits have substituted "fables," no one can fairly dispute that the church attendants of to-day have "turned away their ears" from the doctrines to which their fathers listened, that they have "given heed" to doctrines which involve the contradiction of everything formerly held to be essential; and further, that they uniformly exercise the right of "heaping to themselves teachers" who are strictly held to the duty of teaching the things which their ears itch to hear.

Dr. Gordon himself fully recognizes, and is in entire accord with, the principles of Democracy. The "rights of man" is the great ruling principle of the day (*i.e.* of "Man's Day"); and unquestionably among the rights upon which men most stubbornly insist is the right to have the kind of teaching which is acceptable to the majority, namely, the teaching which exalts man, extols his achievements, lauds his progress and his sciences, and prophesies the glorious outcome of his heroic endeavours. This popular demand might be accurately voiced in the words of the prophet Isaiah, who speaks of "children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak

unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us" (Is. xxx. 9-11).

Here, then, is Dr. Gordon's description of the theology of the old New England preachers which, he says, has collapsed:—

"These thinkers without exception held the Sovereignty of God, whether construed as including or not including the fall; they held to the innate depravity of mankind; they traced this universal condition of the race to the sin of the first man; . . . they were agreed that without atonement there was no forgiveness of sin, and that this necessary atonement had been made by Jesus Christ; they were united in the belief that the Holy Spirit is essential to the conversion and regeneration of man, that till the Spirit's influence descends upon him man is helpless in the presence of his moral obligation; that when the divine grace comes it is irresistible; . . . and they were unanimous in their conviction that true believers in Jesus Christ will persevere to the end and be saved with an everlasting salvation."

While Dr. Gordon's definitions here given could be improved upon, it is nevertheless perfectly clear that he is attempting to describe the essential doctrines of the Bible, and that in saying that the theology whereof the above doctrines were the sub-

stance has collapsed, he is, in effect, saying that the teaching of the Bible has collapsed. In fact, one count in his indictment of the old New England preachers of Christ is that they were *in bondage to a book*.

He thus describes the attitude of these preachers of the old doctrines:—

“The attitude of indiscriminating reverence towards the Bible was, on the part of the New England divines, the inheritance of faith. They were in bondage to a book; and while it was the supreme book to which they were in bondage, the fact that here, in this greatest sphere of the free intellect, they had no dream of the function of the intellect, is another reason why their domain has passed away.”

“Their ideal of the sphere of reason was a meagre and restricted ideal.”

While the language used by Dr. Gordon is more guarded than that of Mr. Campbell, and while the former is more cautious than the latter in advancing his propositions, it is quite clear that their meaning is in substance the same. In the sentences just quoted we have the very clear statement that one of the mistakes of the old New England preachers was that they subordinated the human intellect to the Bible, instead of subordinating the Bible to the human intellect.

It will be observed that one of the prominent

characteristics of all these movements of the day is a determined effort to discredit the Bible, and to set aside its claim of authority over mankind. Democracy implies a state of freedom from all authority except that which is self-imposed. But this exception is really not an exception at all, since authority that is self-imposed is authority in name only. Mankind has so far carried into practice the theory of "self-government" (so called) that there is now, in the progressive countries of the world, no claim of authority to be reckoned with except that of the Bible. The voice of this troublesome book cannot apparently be silenced. Even in this progressive day its unwelcome demands sound in the ears of men. Its claim of absolute authority over the acts, and words, and even thoughts, of men is still heard, and its demand that they shall render to it implicit obedience as the unchangeable Word of the living God, has not yet been disposed of. Although men conduct theological seminaries equipped with learned professors, and employ the most gifted minds to teach and preach "the freedom of the human intellect," and to proclaim the end of the old order of submission to the Bible, nevertheless the voice of the latter has not yet been wholly stifled. This voice is now the chief, if not the only, remaining obstacle in the way of pure Democracy; and hence the tremendous efforts which have been, and yet are being, put

forth to get rid of it. "That which restrains" must be first taken out of the way, and then shall that Lawless One be revealed (2 Thess. ii. 7, 8).

Moreover, the description which the Bible gives of the present era of confederation, of the great system in which it is to culminate, and particularly of the Superman who is to be its head, is so full and circumstantial, that these characters would be recognized by those who know the Scriptures the moment they appear upon the scene.

It is therefore essential to the success of Satan's last and greatest undertaking, that the way for it should be prepared by discrediting the Bible. This, doubtless, is the mission of the Higher Criticism, which, notwithstanding that the emptiness of its pretensions and worthlessness of its "results" have been thoroughly exposed, has nevertheless succeeded in spreading among the masses of church-goers and others the idea that the doctrine of an inspired and authoritative Bible has been discarded by all competent scholars; and that the few who cling to that antiquated notion are either ignorant, feeble-minded, or fanatical. It is for this purpose that we see arrayed against the authority of Scripture the imposing names of Science, Progress, Freedom of Intellect, Scholarship, and the like. These be the names of the modern Philistines which defy the armies of the living God.

This work of the Higher Criticism and its allies has created an atmosphere in which it is possible for the apostles of the new theologies to proclaim the emancipation of the human intellect from "bondage to a book," and boldly to say to those in quest of the truth, "Never mind what the Bible says about this or that," thus cutting them off from the only deposit of Truth to which human beings have access.

In commenting upon the progress of the principles of Democracy among the nations of the world, it is worthy of mention that, since the writer began to put these notes into shape for publication, two events of great importance have taken place, by which those principles have been vastly extended. One of these is the curtailment of the autocratic power of the German Emperor, and the other is the establishment of popular government in Turkey.

II. THE EXPLANATION OF THE "COLLAPSE"

Having ascertained what the system is which, according to Dr. Gordon, has collapsed, we now look for the reasons advanced by him in explanation of that collapse. At first we would ask, Where has the change occurred which is responsible for the collapse? Not in the doctrine, of course, for that is changeless. It must be, then, that the *people* of the present generation are

different, in radical respects, from those who accepted the old New England Theology. Yes, the change is *in the people*. The children are not as were their forefathers; and from what Dr. Gordon says about the freedom of the intellect in these advanced days, it is evident that the great change which accounts for the collapse of the New England Theology is one of an *intellectual* sort.

How, then, have the people changed intellectually—for the better or for the worse? Is it improvement, or deterioration? Let Dr. Gordon answer that question. He says:—

“This age is characterized by a strong aversion to severe thinking. Immediacy has become a habit, perhaps a disease.”

That is to say, the people of the present time are impatient, restless, excitable, demanding instant results, shunning all processes of intellectual labour, requiring that even the news of the day be conveyed to them in large headlines, which can be taken in at a single glance of the eye. No one has time to think or to do anything that requires deliberation. Everybody is in a hurry to catch a train; and when they reach their destination the next question is, “Where shall we *go*?”

This is what Mr. Gordon means by “immediacy”; and he emphatically declares the intellectual state of the modern man to be such that immediacy is “a habit,” and “perhaps a disease.”

He further says on this point:—

“There was in those days eagerness to attack and master a difficult subject, a keen interest in a matter that, in order to be understood, had to be read a score of times.”

“To-day, whatever cannot be understood in the twinkling of an eye is generally regarded with aversion. The supreme heresy in thinking is the call to intellectual toil.”

Such being the mental characteristics of this generation, it might be safely left to any honest and unbiassed mind to say whether we have not here a full and satisfactory explanation of the “collapse” of the New England Theology. Surely, in this shallowness, superficiality, and intellectual sloth which characterize the present day, and in the feverish pursuit of money and pleasure which absorbs its energies, is to be found an explanation fully adequate to account for the rapid development of that apostasy which Dr. Gordon regards as progress in religious thought.

Yet Dr. Gordon is so illogical, and so blind to conclusions which follow inevitably from his own premises, as to attribute the “collapse” of the New England Theology to its defective character when tested by the present-day standards of knowledge and morality. He says:—

“The chief cause of collapse must be found in the character of the ancient creed.”

“It fell from power because it was found beneath the best religious consciousness of the time. It was found to be outgrown in two fundamental ways,—it was outgrown in knowledge and in ethical conceptions.”

These are very weighty statements, and we will do well to grasp fully their import. The discarded doctrines, says Dr. Gordon,—which, be it remembered, are the essential Christian verities proclaimed by the Bible,—have been found to be *beneath* the best religious consciousness of the present time. This generation, having come to a knowledge of itself, has found that the “ancient creed” had been outgrown in two ways, both of them “fundamental,” namely, (1) in *knowledge* and (2) in conceptions of *righteousness*. More simply stated, this generation is too learned and too good for the ancient creed. Therefore they have discarded it, and are demanding something nearer to their own high level. The Bible is outgrown by the modern man : in knowledge and in righteousness ! Who says so ? The modern man himself says so, and who is there to gainsay it ?

This explanation demands a careful examination ; and when examined it will be found to be saturated with the concentrated essence of the religion of Humanism. It involves two important assumptions—namely, *first*, that the popular taste is the final test of doctrine ; and *second*, that man himself is his own saviour

through the process of evolution. This will more clearly appear from subsequent quotations; but at this point we would notice again the assumption which is involved in all the utterances of this sort, so often heard from the pulpits and read in the religious papers, namely, that the final test of the soundness and fitness of a doctrine, or system of doctrine, is whether or not it finds favour with the religious crowd. If it is popular, it is right; if not popular, it is by that fact alone discredited and condemned.

This test is a corollary of the doctrine of "the survival of the fittest"; and its general acceptance is also aided largely by the subtle influence of the principles of Democracy. No one seems to question the test, or to ask if acceptability to the mass of people be really an infallible proof of sound doctrine. That is simply taken for granted.

Doubtless there have been incidents of a similar sort in times past. In the progressive days of King Ahab, for example, opportunity was afforded to the learned doctors of theology—graduates of the seminaries patronized so generously by that eminently devout and religious queen Jezebel—to employ their gifts and learning in framing explanations accounting for the collapse of the Israelitish Theology, as expounded to previous generations by Moses, Joshua, and Samuel. And we may assume that the exponents of the new and popular theology of that day improved

the opportunity to the entire satisfaction of their congregations, and that they put forth their learned explanations with all the garnishment of ponderous diction and polysyllabic utterance. And we may also assume that, if the discourses of these eminent theologians had come down to us, we should find, on examining them, that the substance of their sapient explanations was that the ancient creed had fallen from power because it was beneath the best religious consciousness of the times, that those deceased prophets had been in bondage to the Book of the Law, that they failed to apprehend the function of the free intellect, and that their theology had been outgrown in knowledge and in ethical conceptions.

For, if the will of the people be the true test of doctrine, that test was just as valid in Samaria, in the days of those very religious rulers, Ahab and his royal consort, as in Boston in the days of President Roosevelt.

The New England Theology "fell from power," says Dr. Gordon, "because it was found beneath the best religious consciousness of the time." Did not Christ then, and His teaching, "fall from power" for the same reason? Was not He, by the unanimous voice of the people, rejected and cast out to the Roman executioners, and for the reason that His teaching was displeasing to the religious crowd and their leaders? If Dr. Gordon had been living in that day, would he

not have found, in the facts of the life, ministry, and death of Jesus Christ, all the materials for a profound discourse upon the “Collapse of the Doctrine of Jesus Christ?” And would not that discourse have commended itself to the best religious consciousness of the time? Was not the principal charge against Him that of blasphemy against the Most High? And does not Dr. Gordon specifically charge against the old New England preachers that the doctrines of the sacrificial death of Jesus Christ, so fervently and unceasingly preached by them, “are the *worst blasphemy* ever offered to the Most High?”

We see, then, that the written Word of God is being subjected at the present day to precisely the same treatment as that to which the Incarnate Word submitted when among men; and this is at the hands, not of the publicans and harlots and sinners—for the common people still hear Him gladly—but at the hands of the learned doctors of theology, the accredited religious leaders, in association with the intellectual and political authorities, and with the religious crowd who are subject to their influence. Their cry to-day is the same as it was nineteen centuries ago, “Away with Him, Away with Him!” and “We *will not* have this man to reign over us.” Were any religious mandates ever better established by “the will of the people” than these? Were any teachings ever so “distasteful to the masses” as those of Jesus Christ?

The crucifixion answers these questions with an emphatic "Never."

But this assumption of the infallibility of the popular taste in matters of doctrine is utterly unfounded. Against it we need only to say that what is true is not, and never has been, popular; and that what is popular is not, and never has been true.

Further items of the indictment which Dr. Gordon brings against the New England Theology are—lack of *originality* (for being in bondage to a book they had no freedom to originate doctrine), "the restricted use of the human reason," and the persistent "refusal to learn from Unitarianism."

On the latter point Dr. Gordon says:—

"Unitarianism is the complement of Trinitarianism no less than its rival; that is, if the Trinitarian belief in a *social God* is to live, it must be matched with the Unitarian belief in a *social humanity*. If with the Trinitarian we say God is Father, with the Unitarian we must say MAN IS THE INALIENABLE CHILD OF GOD."

This, again, is a highly important statement. Dr. Gordon avows himself a Trinitarian; so we see here a mediation between these two systems, which, through all the centuries since the days of Arius and the Nicene Creed, have been supposedly antipodal and irreconcilable. But even such differences yield to the potency

of the modern idea of Consolidation. Unitarian-Trinitarianism is therefore to be counted as one of the products of this productive age.

Then, again, this statement of Dr. Gordon brings clearly into view the idea of the Solidarity of Man. This is the meaning of the phrase "social humanity." As God the Father, God the Son, and God the Holy Spirit are One God, even so, says Dr. Gordon, all men are one, there being no distinction between those who are "sons of God by faith in Jesus Christ" (Gal. iii. 26, John i. 12, 13, 1 John v. 1) and those of whom the Lord Jesus said "Ye are of your father, the Devil" (John viii. 44). And this doctrine is dogmatically asserted (though without the slightest attempt to support it by proof) in the statement that "man is the inalienable child of God."

Thus, as Dr. Gordon approaches the subject of that theology which is at the present time coming into the room of the discarded and collapsed theology of by-gone days, we begin to discern the now familiar outlines of the religion of Humanism,—the exaltation and worship of Man.

III. THE NEW THEOLOGY

So much for the ancient belief which has "fallen from power," and for the explanation of its "collapse," as given by Dr. Gordon. What chiefly interests us is

the system which is taking its place in the thoughts of the men of New England. As to this new religious system Dr. Gordon has a clear answer. He says:—

“When we come to man, we have a being whose *essential nature is love*. If God does not answer to man here, He falls below the work of His hands.”

“HUMANISM is our *greatest word*, because it covers the greatest fact we know, the phenomenal *world of MAN*.”

Again, we will do well to look carefully into the countenance of this new theology (which indeed is not new at all, but as old as Eden) and to listen carefully to the tones of the voice by which its pleasing doctrines are proclaimed. Undoubtedly it comes up fully to the recognized standard of the day in containing nothing that is in the slightest degree “distasteful to the masses.” Hence there can be no doubt of its almost universal acceptance.

Then again, it challenges God to punish the rejectors of Christ, and the despisers of His unspeakable gift, by telling Him that, if He does so, He will fall below the work of His own hands. Modern Man is thus set up as the standard by which God must regulate His own behaviour.

The chief significance of the statement that man's essential nature is love, is that it puts man in the place of God, by assigning to the former the highest definition,

which God has given us of Himself, "God is Love" (1 John iv. 8). This blasphemous doctrine most effectively exalts man to the supreme place, and is equivalent to asserting his Divinity.

But if man is love, it is pertinent to ask an explanation of the outcries of the oppressed, the suffering, the needy. Why these courts, and prisons, and police? Why these demands of labourers, complaining that their hire is kept back by fraud? And why these enormous and increasing armaments on land and sea, under the burden of which governments are becoming bankrupt, and the people of all the "progressive nations" are being oppressed by intolerable taxation? Against whom are these ingenious and destructive engines and these devilish explosives being prepared by beings whose essential nature is love? Is it an uprising of the animal kingdom, or an invasion of demons that is feared?

Surely a more palpable untruth than Dr. Gordon's definition of the essential nature of man was never uttered. But we must not lose sight of the standard by which modern preaching is governed, namely, that not what is true, but what is *pleasing to man*, is to be proclaimed and taught; and surely it is quite acceptable to the unreconciled and unpardoned sinner to be told that his essential nature is love.

Congregations now sit as judges of the utterances that proceed from the pulpit. They listen critically,

and freely announce their decision, pronouncing the sermon "good" or "bad"; and from their decision there is no appeal. If man's character and achievements are lauded, and particularly if the divinity of humanity and the salvation of all men are proclaimed, the preacher is pretty sure of the coveted approbation. But if he should declare that human nature is unspeakably corrupt, that all men are by nature children of wrath, that those who believe not are condemned already, and that those who know not God and obey not the gospel of Christ will surely go to endless perdition, the sermon would be adjudged "bad," and there would probably ensue a lively agitation for the preacher's resignation.

Then again, Dr. Gordon's definition of man is a flagrant and insolent contradiction of the Word of God; and this will still further commend it to "the best religious consciousness of the time."

The Bible declares that men are by nature "full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, covenant breakers, without natural affection, implacable, unmerciful" (Rom. i. 29-31); that "there is none upright among men; they all lie in wait for blood; they hunt **every man his brother** with a net" (Mic. vii. 2); that their "mouth is full of cursing and bitterness, their feet swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known";

(Rom. iii. 14-17); that all, even the regenerate, were once “living in malice and envy, hateful and hating one another” (Titus iii. 3); being “alienated and enemies in their minds by wicked works” (Col. i. 21). And the Lord Jesus summed up the “essential nature” of the world in three words, “Me it hateth” (John vii. 7).

Or, if the essential nature of men of these times is love, it is in the sense stated in 2 Tim. iii. 2-4, namely, that men are lovers of their own selves, lovers of money, and lovers of pleasures more than lovers of God.

The statement that “Humanism is our greatest word,” and that “the phenomenal world of man” is “the greatest fact that we know,” exalts man and his world to the highest place. God has magnified *His* word above all His Name (Ps. cxxxviii. 2); but man has now a greater word in “Humanism”; and the work of God in creation, and the mediatorial work of Christ Jesus in Redemption and Reconciliation by the Blood of His Cross, must now (if these be *facts* at all) take a subordinate place to that which is “the greatest fact we know,” namely, the “world of man.”

But against this there are some who, though they be persons accounted of no importance in the “world of man,” can yet say “the phenomenal world of man” is not the greatest fact that we know. ‘**We** know that the Son of God is come, and hath given **us** an under-

standing, that we may KNOW HIM THAT IS TRUE'” (1 John v. 20).

The “world of man,” then, comes into the central place of the New Theology of New England. That world of gigantic industrial projects and achievements, which awe the imagination of Man, its creator, and impel him to the worship of himself as divine; that world which is the enemy of God and the hater and murderer of Christ, becomes the centre of a religious system, supported and extolled by the preachers it so liberally patronizes. We thus find ourselves again at the confluence of the two great currents of Business and Religion, and see all things preparing for that prodigy which is to result from this fusion of abominations.

And Dr. Gordon fittingly concludes his article in these notable words:

“Let us, so says Humanism, hold to the reality and worth of man's world, and use it as our surest instrument in our endeavour to ascertain the character of the Eternal.”

Not so spoke the New England Theology of bygone days. Knowledge of the Father, according to that teaching, was to be had only through the Son. The words of the Lord Jesus Christ were taken to be conclusive as to that. “I am the Way. No man cometh unto the Father, BUT BY ME.” “He that hath seen Me

hath seen the Father." "Believe Me that I am in the Father and the Father in Me" (John xiv. 6, 9, 11). "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27). And concerning "the world of man" to which the New Theology refers us for knowledge of God, Christ said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv, 18, 19).

But the New Theology sets aside the revelation which God has given of Himself in the Incarnate Word and in the Written Word, and proclaims that the surest instrument we have for ascertaining His character is "man's world." It calls upon men to hold fast to that which God has judged, and which He will utterly destroy. Those who follow this voice are not the sheep of the Good Shepherd; "for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John x. 4, 5).

Whose voice then is it? They who truly know God through believing His Word will instantly recognize in this exhortation that other voice to which the mother of human kind hearkened, and by means of which man was lured into the path of destruction. With what infinite subtlety has this masterpiece of deception

been prepared ! Surely we have here the very “depths of Satan” (Rev. ii. 24). For we must admit that the character of the workman may be, to some extent at least, ascertained from the study of his work ; and God Himself tells us that His invisible things, even His eternal power and Godhead, are to be clearly seen from the creation of the world, being understood by the things that are made (Rom. i. 20). The “phenomenal world of man” may, therefore, be indeed scrutinized for the purpose of ascertaining the character of the power that is back of it ; but the power back of it is not the eternal power and Godhead of the Almighty God, but that of the prince of the power of the air, who is spoken of in Ephesians ii. 2, where we read that we all in time past walked “according to the course of **this world**, according to the prince of the power of the air, the Spirit that now works in the children of disobedience.” But unhappily the people have not been taught the important truth that Satan is the prince (*ἄρχων*, *i.e.* ruler or governor) of this world, and the god of this age. On the contrary, they have been generally taught that God is the instigator of the “career of humanity,” and that He is aiding and admiring the progress of man’s wonderful civilization. Thus, in their ignorance of the truth which the Bible so clearly states, they are exposed to the danger of heeding and following such an exhortation as that quoted above. Those who follow that exhortation

would indeed be led to the god of this world; and it has been the design of that mighty being since the creation of man to attach the latter to himself.

Two voices out of the realm of the unseen speak to humanity. One voice says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world is not of the Father, but is of the world. And the world passeth away and the lust thereof" (1 John ii. 15-17). The other voice says, "Let us hold to the reality and worth of man's world, and use it as our surest instrument in our endeavour to ascertain the character of the Eternal."

We need only put these sayings side by side in order to make it clear to all who are not hopelessly deceived, that if one saying is the voice of God, the other is that of Satan.

In dwelling at this length upon Dr. Gordon's discourse, we have not attached undue importance to it; for its significance does not proceed wholly from the prominence of its author, or the prominence of the pulpit occupied by him, but mainly from the fact that it affords a good indication of the profound change which has taken place in the religious thought, not of New England merely, but of a much wider area, and an indication also of the complacency with which that

change is viewed by the religious multitude, and by those from whom the latter take their opinions. It shows, moreover, that the new theological system, which has already, to a great extent, replaced the old New England Theology, corresponds in its essential features with the Ecclesiastical Commercialism described in prophecy as the culmination of the unrestrained (*i.e.* democratic) activities of mankind.

With all that Dr. Gordon says touching the nature and extent of the change that has taken place, the present writer is in substantial accord. Dr. Gordon has not overstated the magnitude of the event. But the writer takes issue with Dr. Gordon as to the character and result of the change. Dr. Gordon calls it "progress." The writer calls it "apostasy."

"LOOKING FOR THE GENIUS"

But the great system, religious industrialism, or "Humanism," of which Dr. Gordon is one of the heralds, will require a leader capable of grasping its huge and complicated affairs; and so it is quite fitting that another article, in the same periodical from which we have so extensively quoted, should voice the general expectancy which exists in many quarters, of the coming of the great genius, the "Superman." We should not forget that the world has its hope as the Christian has his. And the world's hope is well founded, for Christ not only said, "I will come again,"

but He also said, "Another shall come in his own name."

We quote the concluding words of this second article, as follows:—

"And we still wait for THE GENIUS who shall state our fundamental faith in accordance with that insight which the *modern man* has gained."

And they who are waiting for the genius shall not wait in vain. The genius will surely come, and his statement of faith will be one to which all that dwell upon the earth will give heed whose names are not written in the book of life of the slain Lamb.

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of Man."

"MODERNISM" OR ADVANCED THEOLOGY IN THE CHURCH OF ROME

Already we have seen phenomena which, if their significance were fully grasped, would be startling. We have seen ancient systems, which seemed to have settled down to a condition of permanent lethargy and stagnation, suddenly stirring themselves and exchanging the condition of rest for one of motion. Beholding these strange events, a judicious and competent observer (Dr. Broda) declared that "never before in the history of mankind have the forces of religion suffered so great

a convulsion"; and he speaks of this general uprising as "the religious crisis through which *all* the civilized races are now passing."

But not only is this general stirring a new and unprecedented thing; but, stranger still, we have seen that the moving bodies (so far as we have examined them) are actuated by a common impulse, impelled by common ideals, and are advancing towards a common destination.

Let us look now in quite another section of the great religious field; namely, to the large and important domain occupied by Roman Catholicism.

Those who pay any attention at all to current events (and the number of these is not great) have become fairly familiar with the headway which Rationalism ("the leaven of the Sadducees," who were the rationalists of Christ's day¹) has made in the various Protestant denominations, and as the result of which a large number of the theological seminaries have come into the hands of those who deny the essentials of the Christian faith. But the affairs of the Church of Rome are managed more discreetly, insomuch that its dissensions and other domestic troubles are in large measure guarded from outsiders, and such heretical movements as may spring up within it do not come prominently, if at all, into public notice.

But there is at the present time a movement in

¹ Acts xxiii. 8.

progress within the domain of the Church of Rome, a movement solely of Romanists who have no thought whatever of separating from their Church, and which is so formidable, so portentous, so radical in its aims, and is gathering strength and boldness at so prodigious a rate, that its existence cannot be concealed. The movement, indeed, is one of the sensations of the times, there having been, in all the long and varied career of that great ecclesiasticism, nothing in the faintest degree resembling it.

This movement is such as to have shaken to its very centre the system in which it is taking place. It seems not to be possible to expel from the fold those who are participating in it; but the movement has called forth the thunders of the Vatican in the form of an Encyclical letter, for which it would be difficult to find an equal in length, in weightiness of subject-matter, and in the vehemence and extremity of the denunciatory language employed in it. Yet the movement is so strong, self-confident, and defiant, that its leaders dare to publish the Pope's Encyclical as an "appendix" to a volume in which they set forth their own principles and purposes. This movement is called "Modernism," and the name is an indication of its character.

If the movement were wholly detached and entirely unrelated to any other of the current movements, it would still be of great interest and importance. But what lends it interest of a surpassing character is the

fact that its essential principles and avowed purposes are *identical in substance* with those of the other great movements of the day, with which it has no apparent connection, and that it is hence a movement designed to carry the Church of Rome bodily in the direction of that very commercial ecclesiasticism which is the subject of our present investigation.

Nor would this result be so difficult of accomplishment as might at first sight appear. The aim of the Church of Rome has always been temporal power and authority. It is already a political ecclesiasticism, aspiring to primacy in all the affairs,—secular, domestic, and religious—of all mankind. It has, moreover, a head to whom unique authority and power are ascribed. In fact, the form and machinery for the great Consolidation of the end-times are already in existence. What stand chiefly in the way of applying these externals to the fulfilment of the dream of “the modern man,” are certain doctrines—remnants or distortions of the faith once delivered unto the saints—which are still insisted upon as essential features of the creed of Romanism. These must be removed before the Church of Rome is ready for a part in the formation of the great Religious Syndicate; and it is precisely for this, that is to say, for the removal of the obstructing doctrines, that the movement called “Modernism” has been inaugurated. This is not a matter of inference on our part, for the Modernists plainly and definitely

state their purpose, as we shall presently see. They could, of course, go outside the Church of Rome and be entirely free to hold and preach their doctrines—that is, the doctrines of “the modern man.” But that would not accomplish their avowed purpose, for which it is absolutely necessary that they should remain in “the Church”; so in the Church they propose to remain.

There is, therefore, nothing transpiring at the present day which is more significant of the drift of the times, or which speaks more solemnly and clearly of the approaching convulsion which is to remove all the things that can be shaken (Heb. xii. 27), than this extraordinary movement within the bosom of the Church of Rome. It is startling indeed to find in that quarter the new ideas of Democracy, the Supremacy of Human Reason, the Solidarity of Mankind (embracing those without “the Church” as well as those within); to find the authority of “Science” exalted above the Word of God; and to find this group of ideas gathering force to an extent that threatens to sweep that ancient system (*i.e.* Romanism) away from the seemingly secure moorings which have attached it for so many centuries to scholasticism and the old traditions.

The book from which we will quote in order to show the nature and purposes of this movement, is entitled *The Programme of Modernism*, written originally in Italian, and translated into English by “Father”

Tyrrell, an English priest, and one of the prominent leaders of the movement.

The authors refer at the outset (p. 5) to "the ideals which govern the activity of THE WORLD to-day, and which are Christian in substance." The Modernists, therefore, start with a "world" whose controlling ideals are in substance "Christian." It would seem that no greater abuse of the word "Christian" were possible than to apply it to the ideals which govern the activity of the world to-day, which activity finds its outlet almost exclusively in the pursuit of wealth and pleasure. But the significance of this statement lies in its association of religion and business, which are to be harmonized and unified in the coming Consolidation of human interests.

Concerning the old foundations of the Christian faith the Modernists are very explicit, saying:—

"The pretended bases of faith have proved themselves rotten beyond cure."

The meaning of this admits of no doubt; and, coming from Romanists, it is equivalent to saying that the Bible and Church tradition (these being the bases of the faith of Rome) have proved themselves rotten beyond cure.

The reader will recall that this is the starting-point of the New Theology, namely, the discovery that the old foundations are unable to sustain an edifice of faith adapted to the needs of "the modern man,"

necessitating a movement *away from* the old position to a new basis.

In this connection it is instructive to recall that the word "apostasy" (which is the original Greek word translated "a falling away" in 2 Thess. ii. 3, and which designates the event that is to come first, just preceding the advent of the Man of Sin) means a *moving away bodily* from an original position. What then are we to anticipate when we see the professing body, Catholic and Protestant, making a movement which its leaders themselves describe as an abandonment of the old foundations, and a transference of the edifice of faith to foundations entirely new, and laid by the hands of Man himself?

Again, the question, "If the foundations be destroyed, what can the righteous do?" (Ps. xi. 3) comes to mind. But this event, which would reduce the righteous to utter helplessness and dismay, causes no more concern to the Modernists than to the New Theology; for the former describe their movement as an attempt to transfer the rational defence of faith from the "tottering basis" on which it has heretofore rested, to a more secure foundation (p. 16).

The relation of the Modernists to the Higher Criticism is likewise clearly stated by themselves. They say, "We avow ourselves critics pure and simple" (p. 17); and they laud the work of the "illustrious critics" and accept without qualification "the assured results of

criticism." They refer also to "Dr. Charles Briggs, the illustrious critic, well known for his Catholic tendencies." (Dr. Briggs owes his notoriety to the circumstances that he was, after trial, expelled from one large Protestant denomination for heresy, and was very promptly received and made a minister in another large Protestant denomination, where he is still disseminating his views.)

The Modernists also pay deference to "Science" as the real source of light and truth, saying :—

"We Modernists cannot in conscience withdraw ourselves from the light of truth, and put ourselves in harsh opposition to science and its leaders" (p. 33).

But this belongs to the new foundations upon which the Modernists propose to build, and before considering these we should first note some of the faults which they have discovered in the old foundations, particularly the Bible. Of that they say :—

"As the words are not directly from God, so neither are the ideas, since they often clash one with another. The whole book, words and ideas alike, is the work of man, without thereby ceasing to be wholly, as to both words and ideas—a distinction which we can set aside as unknown to antiquity—the work of God" (p. 37).

Concerning the origin of the Old Testament they say :—

"The children of Israel were on the same religious level as the other nations" (p. 41).

Jehovah of Hosts was, therefore, no more than Baal, Molech, Remphan, or Ashtoreth. According to the Modernists, the God of Abraham, and of Isaac, and of Jacob did not choose those patriarchs and their descendants to be to Himself a peculiar people. He did not bring the Israelites out of the land of Egypt and give them the fiery law amid the thunders of Sinai. It is not true that to the Israelites were committed the oracles of God, and that unto them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service and the promises, whose are the fathers, and of whom, as concerning the flesh Christ came, who is over all God, blessed for evermore (Rom. ix. 4, 5).

Nor have the Modernists any greater regard for the New Testament than for the Old. They say:—

"Criticism has done for the Gospels what it has done for the Pentateuch."

They regard the Gospel by John, for example, as being in the nature of an historical romance written with a religious purpose. And inasmuch as the writers of classical fiction deem it perfectly legitimate to put long speeches into the mouths of their characters, such as would be presumably appropriate to the personages and circumstances portrayed, even so the author of this Gospel invented the discourses it contains. Thus they

speak (p. 46) of the words which the Evangelist John has "put into the mouth of John the Baptist."

Coming to that part of the inspired Word which God has communicated to men through His servant Paul, they say that the latter—

"had a very complicated and artificial theology of *his own*" (p. 72).

When, therefore, Paul declared that the Gospel message proclaimed by him was not after man, that he neither received nor was taught it of men, but by direct revelation from Jesus Christ (Gal. i. 11, 12) ; and when he solemnly declared, as he said again and again, "this we say unto you by the word of the Lord," this devoted servant of Christ uttered deliberate lies.

It follows that, according to Modernism, the whole fabric of Christianity has been reared upon the foundation of the grossest, the most gigantic, and the most inexcusable and inexplicable series of falsehoods that has ever been fabricated. Indeed, the statements of the Bible-writers, which the Modernists and "illustrious critics" characterize as falsehoods, constitute a system of lies too vast, too complicated, and too void of anything like the motives which govern human conduct, to have been the work of mere men, particularly as these men did not work in concert. The premises of the Modernists lead logically to the conclusion that the foundations of Christianity were not only not the work of God, but were the work of a superhuman spirit of

evil. If they believe their own premises, then they have stated the case mildly in declaring that the bases of the old faith are "rotten beyond cure."

Coming now to the central doctrine of Scripture, the Person of the Divine Redeemer, they say :—

"Paul had already speculated as to the pre-existence of Christ" (p. 83).

And they account for the doctrine of the Incarnation of the Eternal Son of God, by saying that it originated some centuries after the life of Jesus Christ, and was the product of the "Messianic notion" of the Jewish people combined with the "apocalyptic notion" of One who was to appear in the clouds, which "notions," when transferred to Greek soil, which had for centuries been fertilized by the filthy beliefs in heroes springing from carnal intercourse between gods and human beings, gave rise to the "notion" of a unique relation between Christ and the Father. But this is so incredibly blasphemous that the doctrine must be given in their own words. They say :—

"The Messianic notion of the Son of David, and the apocalyptic notion of One who was to appear in the clouds, . . . when transferred to Greek soil, where parentage between gods and heroes was a common belief, opened the road to the *notion* of a unique relation between Christ and the Father, and even of an identity of nature" (p. 84).

Thus the Modernists set wholly aside the doctrine of

a Divine Redeemer, made in the likeness of sinful flesh, and putting away sin by the sacrifice of Himself, and they account for the belief of the saints of all ages in the Incarnation of the Son of God by a theory so shockingly profane, that it surely seems that to them, if to any one, apply those terrible words: "who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite to (*i.e.* insulted) the Spirit of Grace" (Heb. x. 29).

The Modernists sum up the work of the "illustrious critics" by saying that—

"Criticism has reconstructed the whole story of the evolution of Christianity" (p. 90).

That the Modernists, in common with the advanced theologians of the Protestant sects, regard the human reason as the seat of final authority in respect of all matters of doctrine, appears at many points in their manifesto. For example, they speak of—

"arguments from miracles and prophecies which offend rather than impress the modern mind" (p. 98).

Here again we perceive the tacit assumption that the test of a doctrine is, not whether or not it be true and sufficiently authenticated, but whether it be regarded with favour or with disfavour by the "modern mind."

It will also be noted that, according to the Modernists, the supernatural elements of Scripture—miracles and prophecies—are offensive to the modern mind, and hence must be discarded.

The reader will readily perceive how necessary it is to the carrying out of Satan's programme (which is virtually the avowed "Programme of Modernism") that *prophecy* should be thoroughly discredited and brought into contempt. Hence the pains manifested in all the literature of these cognate movements to inculcate the idea that the "modern mind" regards prophecy with contempt and derision. It was thus at the first coming of Christ; for then, as now, the religious leaders, through ignorance and contempt for prophecy, fulfilled the prophecies which were read by them every Sabbath day. As it is recorded: "For they that dwell at Jerusalem, and their rulers, **because they knew Him not**, nor yet **the voices of the prophets** which are read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain" (Acts xiii. 27, 28).

The Modernists recognize that their movement is part of a great spiritual upheaval which is taking place throughout the Christianized countries of the world (and which, as we have seen, is not confined to them). They say:—

"Undoubtedly a crisis has arisen in the very

centre of Catholic thought" (p. 129). "A great spiritual crisis, which did not begin to-day, but has to-day reached its culminating intensity, troubles *all* the religious bodies of Europe—Catholicism, Lutheranism, Anglicanism."

The idea of a great crisis, and a general movement to take up new religious ground, is a very captivating and stimulating idea; and the terms in which the advanced (and advancing) theologians refer to it, indicate the enthusiasm it has the power to arouse. It is the cry of "Excelsior!" to which many will respond who care neither for the things that are behind, nor the things that are before, but whose blood is stirred, and whose fleshly zeal is quickened, by the rallying cry of any forward movement wherein the masses take part.

We have now heard the reasons which the Modernists give for abandoning the old bases of faith, and for stigmatizing them as "rotten beyond cure"; and we look next with deep interest to the results they are setting out to accomplish.

As to this, the "Programme of Modernism" is very definite and explicit. The standards they have adopted for the reformed Catholicism, for which they are labouring, are those of the MODERN WORLD. Nothing less, or other, than the complete amalgamation and unification of the Church and World is the object of

their hopes and efforts. Full well do they realize that a great religious system is to be reared upon the basis of the divinity of Humanity, and is to control the "titanic industrial energies" of mankind; and they see clearly that, if in this system the Church of Rome is to occupy the position of authority and power, it must quickly forsake its antiquated doctrines, and place itself squarely upon the platform of Humanism. For this they toil and suffer, being well content, in such a cause, to incur the frown of the Church authorities, with all its disagreeable consequences. They have caught the vision of the great Unification, and it has fired their hearts with an unquenchable enthusiasm. That they will press on to its realization, with ranks constantly augmented by other hosts who have been aroused by the same vision, cannot be doubted; for so it is written, and these things must needs come to pass. The voice of Him who sees the end from the beginning has said: "Behold, I have told you before."

Speaking of the aspirations, ideals, and language of the "modern world," with its great commercial enterprises, grounded upon faith in the powers of man, and ruled by the principle of consolidation, the Modernists say:—

"We have set to work to master that language, to grasp those ideals, (in order) to complete the reconciliation of the old Catholic tradition with

the new thought and new *social* aspirations. Through a *living*, and not merely local, contact with the world in which we dwell, we have come to dream of a GREAT UNIFICATION " (p. 136).

The great system of the end is now so close at hand, that men of every nation, class of life, and religious preconceptions, are catching a view of it, and are filled with wonder and admiration at the grandeur and magnificence of the sight. The Modernists understand perfectly the source of this inspiration. It comes, as they plainly say, from the World in which they dwell, and they have obtained it by a *living* instead of merely a *local* contact with it. This thrilling and inspiring vision is not for those who set their affections on things above, where Christ sitteth on the right hand of God; it is not for those who have died with Him to the world and its things, and whose life is hid with Christ in God (Col. iii. 2, 3). It is for those whose life is in the world, who boast of a *living* contact with it, and whose affections are set on things below "where Satan's throne is" (Rev. ii. 13). It is, say the Modernists, through a living contact with "the world in which *we dwell*." And thus is being fulfilled that which was written by the seer of Patmos when he beheld, eighteen centuries ago, the symbolic vision of the great Unification, and when, in speaking of its animating spirit, he said: "And all that **dwell upon the earth** shall worship him (the beast),

whose names are not written in the book of life of the slain Lamb." "And he causeth the **earth and them that dwell therein** to worship the first beast." "And he deceiveth them that **dwell on the earth** by means of those miracles which he had power to do" (Rev. xiii. 8, 12, 14).

And furthermore, the Modernists are fully imbued with the spirit of the age, in that they look to the power of man himself to bring about this great unification of the religious and industrial affairs of all mankind, in identifying themselves with the "democratic movement," and in proposing to found the new edifice upon the basis of contemporary *science* and philosophy. They say:—

"We have girt ourselves for the task of bringing the religious experience of Christianity into line with the data of contemporary science and philosophy, and of emphasizing the religious and Christian elements that go to the constitution of the democratic movement" (p. 136).

Finally, they truly speak of "contemporary civilization" as being "saturated with the scientific spirit and eager with democratic aspirations," and confidently predict the "inevitable ascendancy of the democracy."

The "great Unification," whatever its name may be, is indeed inevitable; and the principles of Democracy are undoubtedly among the potent factors that are operating to bring it into existence. Thus,

whichever of the great movements of the day we may follow, it brings us at the end of its course to the exaltation of Man to the supreme place, and to the consolidation into one colossal system of all the interests and affairs of humanity.

Nebuchadnezzar, the great head of the greatest world-power, had a dream of "a great image, whose brightness was excellent : and the form thereof was terrible" (Dan. ii. 31). Probably it was in an attempt to represent this vision that the king made an image of gold, and set it up in the plain of Dura, and called upon all them that dwell upon the earth, of all "peoples, nations, and languages," to fall down and worship the golden image which Nebuchadnezzar the king had set up (Dan. iii. 1-5).

And now, in the latter days, the Modernists (both within the Church of Rome and without it) are coming to dream of a great image whose form is imposing and awe-inspiring, and whose brightness is excellent. We cannot doubt that there is a terrible reality corresponding to this dream, and which will surely form a dominating part of the "religious experience" of all those who dwell upon the earth ; for they will be compelled to worship the image of the beast. It likewise will be an image of gold, since money is the form of the chief idol to which the people of this idolatrous age are bowing ; and it will in some way greatly surpass the image set up in the plain of Dura, for, while the

number of the latter was sixty and six, the number of its antitype will be six hundred and sixty and six.¹

“Here is wisdom. Let him that hath understanding count the number of the beast.”

Those who fail to count the number accurately, and to perceive that it is the number of Man, will doubtless be among the company of those who will worship the beast and his image, and will have his mark in their right hands or in their foreheads.

THE POPE'S “ENCYCLICAL” ON MODERNISM

The purpose of Modernism, and the formidable character of the movement, can best be learned by reference to the Encyclical letter which the present occupant of the Papal chair has issued against it. This remarkable document occupies more than one hundred closely printed octavo pages. In perusing the quotations which follow, the reader must remember that these scorching and blistering words of invective and denunciation are not directed against heretics or opponents of the Roman Catholic Church, but against members of its hierarchy, who are actively ministering at its altars and preaching to its people. And in

¹ “Nebuchadnezzar the King made an IMAGE OF GOLD, whose height was THRESCORE cubits, and the breadth thereof six cubits” (Dan. iii. 1).

order to measure the defiance and self-confidence of the Modernists, the reader should also remember that this Encyclical is published *by the Modernists themselves* as an appendix to the "Programme of Modernism," from which the foregoing quotations have been taken.

Furthermore, the reader will notice that the language employed by the Pope to characterize the doctrines and aims of Modernism is not less severe, but rather more so, than that used by the present writer, who, therefore, cannot be justly accused of exaggerating the significance of this new, but powerful, movement.

The Pope, at the beginning of the document, calls attention to the—

"notable increase in the number of the enemies of the Cross of Christ, who, by arts entirely new and full of deceit, are striving to destroy the vital energy of the Church"; and who "assail all that is most sacred in the work of Christ, not sparing even the Person of the Divine Redeemer, whom, with sacrilegious audacity, they degrade to the condition of a simple and ordinary man."

These, surely, are the terms of indignation which an Evangelical Christian would use to describe the purposes of the Modernists.

The Pope, in scathing language, but with singular lucidity, describes the method employed by the Modernists, and other schools of Rationalists and Higher Critics, in arriving at their "assured results."

Their method is to decide as to the truthfulness of any statement of Scripture, and particularly of any act or words attributed therein to the Lord Jesus Christ, by considering what *they themselves* would have been likely to do or say under similar circumstances.

There is not, and never has been, any evidence to support the conclusions of the Higher Critics. All they have to go upon is the text of the sacred writings itself. It is purely by the exercise of their own intuitive perceptions that they are enabled to split up a book of Scripture into numerous fragments, to assign various bits of the dismembered whole to different "sources," to say whether a given passage is or is not "genuine," to pass upon its authorship, and to give the approximate date at which it was written. It is, of course, impossible for an outsider to bring these "results" to any test, for his inability to recognize their validity is, according to higher critical standards, conclusive evidence that he is destitute of the intuitive powers which the critics employ in reaching them. Moreover, there is no test to which they can be brought. The evidence on which they rest cannot be examined, for they do not rest on evidence. Hence it is at the peril of one's reputation for both scholarship and mental acumen, and of being disapproved as hopelessly behind the science of the age, that one dares to question any of these "results." This risk is too

great for many of the present generation of theologians (particularly its younger members) to incur; and in this way the ranks of the higher critics are recruited.

The Pope thus describes their method:—

“Their method is to put *themselves* into the position and person of Christ, and then to attribute to Him what *they* would have done under like circumstances. They proclaim that Christ was not God, and never did anything Divine; and that, as man, He did and said only what they, judging from the time in which He lived, consider that He ought to have said and done” (p. 199).

And the Pope speaks of—

“Their boundless effrontery, by which, if one of them makes any utterance, the others applaud him in chorus, proclaiming that science has made another step forward; while if an outsider should desire to inspect the new discovery for himself, they form a coalition against him. He who denies is decried as one who is ignorant; and he who embraces and defends it has all their praise” (p. 205).

“The domineering overbearance of those who teach the errors, and the thoughtless compliance of the more shallow minds who assent to them, create a corrupted atmosphere which penetrates everywhere, and carries infection with it” (p. 205).

“They are ready to admit, nay to proclaim, that Christ Himself manifestly erred in determining the time when the Kingdom of God was to take place.”

Evidently the Pope classes the Modernists among those of whom the Apostle Peter spoke in saying: “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts (or inclinations), and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation ” (2 Pet. iii. 3, 4).

The Pope calls particular attention to that prominent doctrine of Modernism which declares that, in every man, believer and unbeliever alike, is the germ of the Christ-nature. This, as we have seen, is the essence of the new Religion which has sprung up simultaneously in so many different quarters, and under different names, but which is best described as “Humanism,”—the attribution to man of the Divine nature. On this point he says:—

“They would show to the non-believer, as hidden in himself, the very germ which Christ had in His consciousness, and which He transmitted to mankind ” (p. 211).

We see from this statement that Mr. R. J. Campbell was fully justified in claiming that Modernism is in substance the same movement in the Church

of Rome which is, outside that system, known as the New Theology.

As to what necessarily follows from the teaching of the Modernists, the Pope says:—

“The rigorous conclusion from this is the identity of man with God, which means Pantheism.”

It would be more accurate to say that the identification of man with God means Humanism; although many (but not all) forms of Humanism do, indeed, identify the universe also with God, which is Pantheism.

We thus see, both from our own examination, and from the Pope's thorough study and lucid description of the movement known as Modernism, that its essential principle is identical with that of the new theologies, and of infidel Socialism.

Thus the attention of the world is being insistently called to a platform, already in process of construction, and rapidly nearing completion, whereupon New Theology, infidel Socialism, Humanism of all varieties, and Modernised Romanism, may stand shoulder to shoulder, and may enjoy congenial fellowship, while striving for that great ideal—the Unification of Humanity through the exercise of its own inherent powers.

As to the effect of Modernism, the Pope has this to say:—

THE "SYNTHESIS OF ALL HERESIES" 139

"Their system means the destruction, not only of the Catholic religion alone, but of all religion."

This is undoubtedly true in the sense intended, for by "religion" the Pope means Christianity; but, to be more precise, the effect of the system will be, not to destroy all religion, but rather to establish an universal Religion, embracing the secular as well as the spiritual interests of humanity, and exercising authority over all human beings and in respect of all human affairs.

Or, in other words, the Modernists have "girt themselves for the task" of bringing into existence precisely that sort of a Consolidation as is pictured in the 13th chapter of Revelation, in which task they are being effectively aided by nearly all discernible human activities, and, most effectively of all, by the mighty spirit that now energizes in the sons of disobedience (Eph. ii. 2).

The Pope pronounces his judgment upon the whole system of Modernism in these notable and weighty words:—

"And now, with our eyes fixed on the whole system, no one will be surprised that we should define it as the SYNTHESIS OF ALL HERESIES."

That is to say, all heresies combined into one system.

The Protestant reader, having some idea of the

power of the Pope over members of the Catholic hierarchy, and of the doctrine of papal infallibility, may well ask whether such a scorching blast as this from the Vatican will not instantly wither Modernism to its very roots, and scatter its fragments like chaff to the four quarters of the earth. The answer is, that it will have no such effect. This tremendous papal utterance is treated by the Modernists as a mere criticism upon their aims and doctrines, and as a comment so harmless that they can, without prejudice to the task for which they have girt themselves, print and circulate it in various languages. Will the Encyclical arrest Modernism? On the contrary, it will simply test and bring into display the strength of that movement. It may curb the outward activities of the Modernists for a season; but their view of the matter is that the present Pope is an accident—"a parenthesis," as he has been styled—and when his little interval of power is ended, then the movement will proceed with increased vigour and accelerated pace. And, perhaps, the next Pope may be a Modernist himself! Stranger things have happened in Rome.

"THE COMING CATHOLICISM"

Once more we change our point of view, in order to take a look at another movement of thought, which, after all, is not a different movement, as will be speedily seen, but merely a phase of the movement we have been already considering. This phase of the present drift of things has for its prophet and historian, Rev. Newman Smythe of New Haven, a Protestant clergyman.

Mr. Smythe's "Coming Catholicism" is not that ancient ecclesiastical system known as Roman Catholicism. The latter is not in reality catholic, whereas the catholicism which Mr. Smythe's prophetic gaze has descried is a religious system which shall be really universal. It will command the assent of all mankind, and be the religion of a consolidated humanity.

Mr. Smythe discerns unmistakable signs of the coming of this great ecclesiastical system, and he gives excellent reasons for the predictions he makes. The reader will probably be prepared to accept Mr. Smythe's main conclusion, particularly when he learns that the "Coming Catholicism" is to be a grand combination of Business and Religion, that its religious framework is to be something worthy of "a world of *titanic industrial forces*," and that the principle which stimulates the movement is the exaltation of Man, by means of his own achievements, to the place of God.

The full title of the book from which we will now present extracts is "*Passing Protestantism and Coming Catholicism.*"

It will be startling to some readers to find a Protestant clergyman calmly directing attention to the "passing of Protestantism," just as it will startle others to find the Pope of Rome denouncing a strictly Romanist movement as the "synthesis of all heresies." But we are living in a day of strange events; and others yet more strange are coming swiftly.

The author of "Coming Catholicism" first proposes the important questions: "What can Christianity now do in the world?" "What shall be the religious life of the people?" What is the prospect for "a reunited Christianity"? And we may briefly anticipate his detailed answers to these questions by saying that Mr. Smythe fully shares the views of Mr. Campbell, Dr. Gordon, and the Modernists, to the effect that the prospects of "a reunited Christianity" are excellent, and that those prospects are to be realized by the establishment of a religious system from which Christ Himself shall be wholly excluded, along with everything which heretofore has been regarded as distinctively "Christian."

Mr. Smythe calls attention at the outset to the unusual religious activity which has been observable for some years past, and which has resulted in the disintegration of systems that have, for a long time, been fairly

stable in doctrine and observances. He says that "it has of late years been the breaking up rather than the making of creeds"; and he makes the very important statement that—

"there are to be discerned signs of the passing of the Protestant age of history" (p. 8).

In this connection the author notes, and very clearly sets forth, some of the signs which justify the foregoing statement, such as—

"the relaxation of authority in our Protestant Churches." "Religion has lost authority in the family life." He notes "The weakening of religious restraints among the children of Protestants"; whereas "Romanism speaks with authority to the whole family" (p. 15).

We cannot quote extensively from this part of the book; but the foregoing passages will suffice to show that Mr. Smythe has examined the surface conditions of our times to good purpose.

The immediate result of this, he thinks, is that people—

"may now seek after new cults, or remain content with feeling themselves to be religious in general, with no beliefs in particular."

But such condition could only be a transition stage. Such a general breaking up of long-existing systems must be the preparation for a change of some unusual sort. And Mr. Smythe is evidently impressed with the very significant fact that this disintegration of ecclesi-

astical systems is accompanied by a revolt against the existing economic system, and also by many and striking indications of the coming of a NEW SOCIAL ORDER.

Mr. Smythe is only one of many observers who note the breaking up of existing religious systems, and the relaxation of the hold of the churches and their ministers upon the consciences, and even upon the interest and attention, of the people. The evidences of this disintegration are so pronounced as to alarm even the editor of one of the popular American magazines, who, confounding (as most people do) the ecclesiastical institutions of this Sardis state of the Church—which have a name that they live but are dead (Rev. iii. 1)—with real “Christianity,” expresses the fear that “Christianity is dying, and dying fast.” This editor, in order to aid in averting what he regards as a threatened calamity, has procured the assistance of a minister well known on both sides of the Atlantic, Dr. Charles H. Aked, giving to the latter a commission to write a series of articles under the significant title of “The Salvation of Christianity.” These articles are now appearing at the rate of one a month. The most interesting point about them is the fact that what Dr. Aked, and those who share his views, regard as “Christianity,” is deemed by them to be now in such a bad case as to require special efforts for its “Salvation.” But, happily, what Dr. Aked regards as “Christianity” is something quite different from true

Christianity, and is, in fact, not worth saving. If it were, Dr. Aked's remedy would certainly hasten its demise, for that remedy consists, so far as disclosed, mainly in repudiating every important item of Christian doctrine. This popular preacher declares that "the old motives and sanctions and prohibitions have lost their hold: the new are not sufficiently grasped by preachers nor understood by the people."¹

It is true that the old sanctions, etc., have lost their hold upon many preachers, though not yet upon all. It must also be conceded that the departure from the old faith which Dr. Aked, Mr. Campbell, Dr. Gordon, and other popular leaders so loudly proclaim, and in which they openly rejoice, has made rapid headway in a very short time, and seems still to be gathering strength and speed. But the matter of chief interest to us at this point is, not what these leaders are leading their followers away from, or how numerous are the religious crowds that are following them, but *to* what are they leading them? As to this vital matter Dr. Aked has nothing definite to tell his hearers. He can only inform them that "the old" is gone, and that for "the new," they must "wait the larger prophecy, more spiritual vision, and virile preaching of the coming days."

This surely is a dubious and cheerless state in which to be left; for the blind followers of this blind leader are not told how long they will have to wait for this

¹ *Appleton's Magazine*, August 1908.

“larger prophecy,” etc., or whence these misty creatures are to come, or what they will be like when they arrive.

But to return to Rev. Newman Smythe, whose vision is decidedly clearer than that of Dr. Aked. The former, after noting the process of the decadence and disintegration of Protestantism, now far advanced, turns his attention hopefully towards Modernism, and speaks approvingly of what he calls the Modernists’—

“appeal to the Pope for reform and liberty, and for the reconciliation of the Church with modern thought.”

Mr. Smythe is fully persuaded that the salvation of the “Church” depends upon such radical modification of its doctrines and observances as will make it entirely satisfactory to “the world.” The latter long ago recorded its judgment upon Christ, and put that judgment into bloody execution. Whatever changes have since that day taken place in the world, there has been none in respect of its hatred toward Christ and toward all who are true to Him and to His teaching. Its settled determination may still find apt expression in the saying, “We will not have this man to reign over us” (Luke xix. 14). But the world is quite willing and even eager to arrange a compromise with a Church which has abandoned Christ and His doctrine; and there are many who think that, upon this condition, the world would even submit to be ruled by a religious system bearing the name of “Christianity.” The writer, however, is not of that opinion, for the

Scriptures indicate that the “Coming Catholicism” will not be Christian even in name.

Mr. Smythe states the case thus :—

“A WORLD of titanic industrial forces is not to be ruled by a Christianity divided in its own house against itself” (p. 33).

We call particular attention to these words, because they very aptly and forcibly set forth the predominating characteristics of the modern world. Its forces are “industrial,” and their scale is indeed “titanic.” The imperative need, then, is for a Religion which is adapted to a world given over to industrialism on a gigantic scale; and the judgment of the best religious experts, based upon the sure test of experience, is, that the ecclesiastical systems which have hitherto existed, Catholic and Protestant, are utterly unsuited to this imperative requirement. The requirement, therefore, must be met by means of *constructive* religious work on a scale commensurate with the titanic industrial forces which the genius of man has brought into operation. We have every reason to believe that a need so pressing will be met, and that speedily.

Touching the prospect of there being devised a religious system such as the characteristics of the age require, Mr. Smythe has much to say. And indeed, when one considers what Man has done in the industrial field, there seems no reason to doubt that the “spirit of the world” (1 Cor. ii. 12) is equal to the evolution of a

religious and ecclesiastical system which shall meet satisfactorily all the requirements of the case.

Mr. Smythe, in this connection, quotes an Oxford lecturer who describes himself as looking for—

“the rise of a *new religious order*, the *greatest* that the world has known, drawn from all nations and all classes, and what seems stranger yet, from *all Churches*” (p. 36).

This expectation is well founded. Indeed, one is struck by the language in which this seer describes his vision. His language resembles (though he, of course, was quite unconscious of it) that employed by the seer of Patmos: “I saw a beast rise up out of the sea.” “And power was given him over all kindreds, and tongues, and nations; and all that dwell on the earth shall worship him, whose names are not written in the book of life of the slain Lamb” (Rev. xiii. 1, 7, 8).

Mr. Smythe defines the Modernist movement as—

“an endeavour of loyal Catholics to adapt the Roman Church to the thought and life of the modern world.”

And he says that some Protestant observers who are in close touch with it believe it is destined to be—

“the greatest religious movement since the time of the Reformation.”

Mr. Smythe is a judicious commentator on current events. Although greatly impressed with the vital force of Modernism, he does not expect to see the

"Programme of Modernism" fully carried out. Nor is this needful to the end in view. In a situation where there are many bodies moving simultaneously along lines which are, in a general way, converging, there are likely to be, before the final goal is reached, some meetings and coalescences between those bodies that are contiguous to each other; and such occurrences would be likely to produce changes in form, mass, and name. Such a meeting and coalescence of two bodies might seemingly bring their respective movements to an end; but in reality those movements would proceed under another form, and possibly with even increased momentum.

Mr. Smythe regards Modernism, not as a finality, but as a *mediating* movement; and he accordingly divides his treatment of the entire subject into three parts, which he, with pleasing alliteration, entitles respectively "Passing Protestantism," "Mediating Modernism," and "Coming Catholicism."

Of the origin of Modernism, Mr. Smythe says that it—

"had its early spring in Biblical and historical criticism" (p. 55).

Springing from such a source, we should know about what to expect as to the results and ultimate destiny of the movement.

The Modernists, says Mr. Smythe—

"are in the stream; they are afloat on the world's present thought and life."

Many such passages emphasize the fact that the great value of Modernism, in the eyes of this Protestant observer, is its powerful influence in breaking down completely the distinction (which has in many quarters long ceased to be a reality) between the Church and the world, and in bringing about the thorough identification of the former with the ideals and aspirations of the world and its god.

Coming to the heart of Modernism, that which constitutes the essential doctrine of the Modernists, Mr. Smythe makes the following important statement :—

“They are influenced by one of the profoundest and most vitalizing faiths which are now pervading and renewing the Protestant world. In its simplicity this is the belief that GOD IS IN MAN ; that the Divine is present in the thoughts of men, to be known in the experience of men.”

We must perforce yield assent to the statement that this profound faith (“the depths of Satan”) is indeed pervading and transforming the Protestant “world.” This profound faith is, in fact, simply the essential doctrine of Humanism, *i.e.* the divinity of humanity, which has now so often come under our notice, and which will be encountered wherever there is perceived, in apostate and corrupt Christendom, any manifestation of real religious activity.

Again, Mr. Smythe says :—

“ In this faith in God’s manifestation of Himself in and through *human experience*, progressive Catholics are certainly in the same stream that has vivified and renewed our whole modern theology.”

These statements are very explicit. They stand in no need of explanation. If Mr. Smythe has rightly observed current events, and has correctly reported what he has seen, modern theology as a whole has been renewed and quickened by a single article of faith, namely, the simple belief that God is in man, and that the doings of corrupt humanity (“human experience”) are the manifestations of God.

What is the source of this radical article of faith, and upon what authority does it rest? The assertion of man’s divinity is made again and again, by this and other popular religious writers, and with the utmost assurance; but never yet has the present author heard of any evidence, or anything even purporting to be evidence, being offered in support of it. When the prophets of old came with instruction for men, they declared that their message was from God. “This we say unto you by the word of the Lord,” was the sufficient reason why the saying should be heeded. But the messages which those men brought—and which, instead of receiving large salaries for bringing them, they themselves paid for in persecution, imprisonment, and death—invariably proclaimed that man, so far from being divine, was full of corruption and violence, unrighteous,

ungodly, under condemnation, had gone out of the way ; and that the doings of man, so far from manifesting God, were unequivocally evil in His sight. Those messages, purporting to come directly from God Himself, so far from announcing that "the Divine is present in the thoughts of man," declared explicitly that "God is not in all his thoughts" (Ps. x. 4). On the contrary, they expressly declared of man that "every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5).

No one will deny that a cardinal doctrine of Christianity has always heretofore been that man is by nature a sinner, separated by his sin an immeasurable distance from God, who is of purer eyes than to behold evil, and cannot look on iniquity (Hab. i. 13). This doctrine rested for its support upon the Book which has always, until within recent times, been regarded among professing Christians as the Word of God. There thus existed at least a valid and sufficient reason for the acceptance of the doctrine of the corruption of human nature. Moreover, it is quite inconceivable that a doctrine so utterly repugnant to the natural man could have had a human origin. The natural disposition of man is to think well of himself and to find plausible excuses for his shortcomings ; and man's books always present him and his doings in a favourable light. The account which the Bible, in all its parts, gives of the nature of man, his character, his

deeds, his works, and his doom, is one of the characteristics which distinguish that book in the clearest way from *all* books of human authorship. But what we wish specially to emphasize is that there was (and yet remains) a valid and sufficient reason for the doctrine, taught by holy men of old, and by the Lord Jesus Christ, that man is by his natural birth ungodly, and that he needs to be begotten again of the Spirit of God, in order even to see the Kingdom of God.

On the other hand, the modern doctrine concerning man, which is just the reverse of the doctrine of the Bible, is promulgated, and is received in many quarters, without in any case the faintest semblance of supporting proof, without citation of any authority for it, and without any account whatever of its origin. It is easy to see that the apostles of this "profound faith" rely for its acceptance wholly upon the fact that it is well-pleasing to man to hear himself proclaimed to be divine. The era of the freedom of thought and opinion from all authority has been proclaimed; and this is a state wherein man is at liberty to believe exactly what suits him. And to think of himself "as God" suits him exactly.

Nevertheless, this "profound faith," which has "renewed our whole modern theology," did not originate with man, much less with modern man. Its origin is directly traceable to that ancient promise, which has been the spring and inspiration of all human

progress and civilization, namely, "Ye shall not surely die. Ye shall be as God, knowing good and evil." And the time has now come when that old serpent, the arch-deceiver, who, by means of this promise, lured man to his destruction, finds mouthpieces in every religious denomination through which he may proclaim to mankind that the promise has at last been fulfilled, and that man has become "as God."

Mr. Smythe very plainly teaches that the authority by which doctrine is to be judged is in man himself—"in the individual conscience"—and hence that there is no need of external authority. If a proposition commends itself to man's ideas, then he may (and indeed must) accept it as truth. He says that—

"Divine authority is indeed primarily the truth as witnessed by the spirit in the individual conscience" (p. 90);

and while Mr. Smythe gives this as the doctrine of the Modernists, it plainly has his own approval.

Again he says:—

"It is love of truth that inspires those two factors of modern civilization—science and democracy."

And he asks:—

"With such allies what cause can fail?" (p. 95).

We would direct special attention to this statement, for it is of fundamental importance. It must depend

for its acceptance wholly upon the extravagant commendation it bestows on human institutions. Man prides himself on his modern science and his democracy. It pleases him well to be told that these are “two factors of modern civilization,” and that with such allies no cause can fail. Man will, therefore, demand no proof to support the statement that it is “love of the truth” which inspires these two factors, whereby the cause of humanity is to be triumphantly established. But there is, nevertheless, another view of the matter, and one which does not depend for its support upon its acceptability to the natural heart of man. If there is “the truth” to be loved and sought, there is also “the lie” to be hated and shunned. The doctrine of the divinity of man is either one of the greatest of all truths, or it is one of the greatest of all lies. It can occupy no middle ground. If the old doctrine of the corruption of human nature is the *truth*, then the modern (and ancient) doctrine that man is (or should become) “as God” is the *lie*. The original text of 2 Thess. ii. 11 speaks, not of *a* lie, but of *the* lie; and to what can this refer but to that first of all lies, namely, that man should eventually become, through the pursuit and acquisition of knowledge, as God? We are come at last to a time in which men are, in great masses, accepting this doctrine; and those who proclaim it declare that it is “the love of the truth” which inspires the factors of man’s uplift to the

Divine plane. But the Bible, while clearly predicting the time of acceptance of this doctrine, assigns to its acceptance an explanation which is the reverse of that given by Mr. Smythe. The Bible says that the acceptance of the lie will be because men would *not* receive the love of the truth. "Because they received **not** the love of the truth that they might be saved," "for **this cause** God shall send them strong delusion that they should believe *the* lie" (2 Thess. ii. 10, 11).

Here again we have the teaching of the Bible and that of the popular modern theology in direct opposition one to the other. All must agree that, if one of these utterances is "the truth," the other is "the lie"; and each must for himself decide which is which.

Mr. Smythe further says:—

"Modernism is not a schism, breaking off at a single point: it is laying broad *foundations of religion* in history, science, and democracy" (p. 109).

We deem it important to note the unanimity of the modern theologians in regarding the old "foundations" of faith as having been destroyed, and in speaking of new foundations for religion being laid in history, science, and democracy. And it is important to note further that these foundations are entirely man's work. History, science, and democracy are purely human institutions.

All this is but affirming, under another form of words, the doctrine of the divinity of Man; for in this

“religion,” based on history, science, and democracy, God has no place at all, except as He is identical with Man.

But the great currency which has been given to phrases such as that last quoted, shows that modern man is not only ready to accept, without any proof whatever, the most radical statements, provided they be sufficiently flattering to himself, but that he is even ready to accept, upon the same condition, statements which are utterly void of sense or meaning. For it is palpable nonsense to say that any religious faith can be based on either history, science, or democracy. History and science give us a mixture of facts and fables, the former dealing with the doings of man in the past, and the latter dealing with the substances and forces of nature. But religious faith has to do entirely with matters beyond the sphere both of scientific investigations and of historic inquiries. And to speak of laying foundations of religion in democracy is so utterly void of sense or meaning as to be incapable even of examination. Yet such phrases as these are entirely satisfactory to the modern man; and that being so, they possess the only sanction that is supposed to be required.

Of the present Pope and his efforts to suppress Modernism, and to interfere with its programme, Mr. Smythe says:—

“The present Pope is a parenthesis. Some parentheses of history have been long-drawn-out ;

but always God's sentence goes on to its full period. The reaction of Pius x. is an interruption. Modernism runs in the main line of the thought and intent of Christian civilization" (p. 118).

Mr. Smythe therefore confidently expects that the interests of Christian civilization will be promoted by that movement which the Pope calls the "Synthesis of all heresies."

The last section of Mr. Smythe's book is prophetic in form and substance. Its title is "Coming Catholicism." This universal religion, shortly to be established in the earth, is, as Mr. Smythe sees it, an ecclesiastical system so broad, so liberal, and so accommodating, that all phases of religious thought may find a place in it. Man is to build his own religious temple, and when completed it is to be greatly to his credit and entirely to his liking. The author says :—

"The time, men are saying, seems ripe for something" (p. 175).

To this statement all thoughtful observers will assent; and they who believe "the sure word of prophecy" must agree with Mr. Smythe, that there shall indeed be established on earth a religious system, of the general character described by him, and which will be so nearly universal that it may properly be called the coming "Catholicism." But, on the other hand,

believers in the prophetic Scriptures will vigorously protest against Mr. Smythe's reference to this “New Catholicism” as the “further coming of Christ.” They declare that, on the contrary, it will be the coming of Antichrist, the advent of that potentate whose coming shall be after the working of Satan, and whom the Lord shall consume with the spirit of His mouth and destroy with the brightness of His appearing. They have authority for this belief, even the sure word of prophecy. What authority does Mr. Smythe cite for his? None whatever.

Mr. Smythe further argues the coming of the great Unification of Mankind from consideration of—

“the political process through which Internationalism is taking form and substance” (p. 198).

The process to which the author here refers is one of the most significant phenomena of the day. The tendency of industrial interests to override and disregard national and geographical boundaries is distinctly a modern development, and this had to come before there could be any unification of peoples of different nationalities. This process is aptly called “Internationalism.” For the purposes of certain businesses, such as the gigantic steel industry, for example, national boundaries have already been practically blotted out; and it is evident that as business, *i.e.* the pursuit of wealth, becomes more and more the paramount concern of humanity, there will be

developed an increasingly powerful motive for international federation. The fulfilment of prophecy requires an industrial and religious system which shall exercise a brief control throughout all lands, and over all kindreds and tongues and nations; and Mr. Smythe rightly says that a political process is even now in operation which is giving form and substance to such a system. He adds:—

“A federation of *industrial interests throughout the world*, and a peaceful reign of international law, are now much advocated. These ideas have entered as a social ferment into the politics of the world in this century.”

“The forerunner of a world’s peaceful commerce and industry calls to the Churches to repent of their strife” (p. 198).

Here, then, is another observer who, from his watch-tower, discerns the approach of the great Consolidation, and who describes to us its main features as being just those predicted in Rev. xiii. The coming system which he sees near at hand is “a federation of *industrial interests*”; it is to extend “throughout the world”; it calls for a corresponding *religious* federation; and it is the product of ideas which have entered as a ferment (leaven) into the politics of *the world* in this century.

But this coming system, the monstrous combination of religion and trade, will not be, as Mr. Smythe calls it,

another Christianity—"the Christianity that is to be." There cannot be another Christianity. The only reason why that much-abused name is applied by some modern prophets to the coming ecclesiasticism, is that it is possible thereby to deceive many as to the real nature and source of this system. Such, doubtless, will be the effect, upon some minds, of the following passage :—

"The Christianity that now is must give its baptism to the Christianity that is to be."

"From the baptism of this spirit may proceed, —perhaps sooner than men may think or dream,—the age of the one Holy Catholic Church. And if the age of Protestantism which passeth away was with glory, much more that which remaineth is with glory" (p. 208).

It would be instructive to consider this coming religion, as described by its heralds and apostles, for the special purpose of comparing *what it offers to men* with the offer of that gospel which has been preached from of old "with the Holy Ghost sent down from heaven." One who examines the new system for this purpose will quickly discover that it contains practically nothing for the individual soul. Beyond the dubious privilege of holding whatever religious opinions he may prefer, and of participating to some undefined extent in the general prosperity which is to be attained in the

dim future, the new religion offers nothing to the individual man. We hear only of vaguely defined benefits to "humanity," "mankind," "society," "the race." Mankind as an entity is to triumph, to be enriched, to enter a state of peace and safety, etc.

On the other hand, the God of the Bible is the God of the *individual*—the God of Abraham, of Isaac, and of Jacob. The Good Shepherd knows His sheep and calls them by name. Instead of vague benefits to the race, at some indefinite and far-off time, the believer in Christ has the offer of the immediate remission of his sins, of personal salvation, of eternal life, of an incorruptible inheritance, and of the gift of the Holy Spirit as the earnest of that inheritance until the redemption of the purchased possession. He has also the assurance of membership in the body of Christ, a prepared place in the Father's house, a share in the glory of the Son of God, and joint heirship with Him Whom the Father hath appointed the Heir of all things. Instead of extolling the solidarity of Man, the pardoned sinner can speak of "the Son of God Who loved **me** and gave himself for **me**"; (Gal. ii. 20); and instead of looking away to a "unified humanity," which fallible and dying men tell him is to rise out of the earth long after he himself shall have gone down into the night of death, he looks for the Son of God from heaven, Whom He raised from the dead, even Jesus Who delivered us from the wrath to come (1 Thess. i. 10).

If, then, man be *really* free in matters of religion to choose what he likes, as these new theologies declare, and if truth in reality be whatever one pleases to believe, what stupendous folly it would be to exchange the unsearchable riches of Christ for the emptiness and utter destitution of the New Theology? And if the believer be assured, in the name of modern science and scholarship, that his Christ is a myth, he can well afford to say that his mythical Christ, and the salvation wrought and brought by Him, are of far greater value than all the promises of the new religion, which, in fact, has no promise at all for the needy and suffering of this present generation.

The whole system is so empty, so plainly—to all who have eyes to see—a gigantic deception, a stupendous fraud, a disordered vision of this night of superstition, credulity and folly,—that nothing short of supernatural power could give it any acceptance among men; especially in a world which God so loved as to give His only-begotten Son, that whosoever believeth on Him should not perish but have everlasting life (John iii. 16). How great, then, must be the power of deception exercised by “that old serpent, called the Devil and Satan, which DECEIVETH THE WHOLE WORLD,” and who is the author of that immensely popular religious system which has for its cardinal doctrine the assurance that man should eventually be, and has now at last become, “as God!”

SPIRITISM

The subject of Spiritism is too large for anything like a thorough consideration in this volume. But for present purposes we require only a brief reference to this movement, our object being merely to consider the part assigned to it in shaping the ultimate ecclesiasticism.

At first glance there would appear to be no relation whatever between the new rationalistic theologies, which claim to be highly "scientific," and which make a point of discrediting all the supernatural elements of Christianity, and the essentially supernatural cult of Spiritism. Indeed, there is ostensibly no relation between these several movements. Nevertheless, Spiritism is working towards the very same result as the advanced theologies, and is playing an important part in accomplishing that result.

In the first place, let it be remembered that the new theologies and their author have no enmity towards the supernatural broadly, but only towards the supernatural elements of *Christianity*. In the second place, the new theologians discredit the supernatural simply because it is (or until very recently was) deemed necessary for a man to do so in order to enjoy a reputation for being "scientific." It follows that, as soon as "Science" shall countenance the supernatural, the progressive theologians will make haste to put themselves on the new "foundation."

Now, the most striking present-day development in Spiritism is the fact that scientific men, including some of the first rank, are giving their countenance to it, and are vouching for the genuineness of its phenomena. Further reference will be made to this.

Again, the average man does by nature thoroughly believe in, we might even say recognize, a supernatural sphere; though many conceal their real sentiments on this subject out of deference to the attitude of "Science." Hence there must needs be provision in the new religious system for this feature of human nature.

It must also be remembered that Satan is himself a spirit (Eph. ii. 2, 1 Cor. ii. 12, 1 John iv. 6), and his religions have all a predominant supernatural element.

Finally, the prophecies we have examined lay much stress upon the supernatural demonstrations which are to attend the establishment of the last great religious-commercial system. "The Spirit speaketh EXPRESSLY, that in the LATTER TIMES some shall depart from the faith, giving heed to deceiving spirits and doctrines of demons" (1 Tim. iv. 1, Gr.). One of the end-time doctrines, to which this passage refers, and which is to be supernaturally taught, is "forbidding to marry." We note this in passing, intending to deal with it later on.

With these prophecies in mind we would naturally

look about among the current human activities to discover where the predicted supernatural elements of the ultimate religion were to come from ; and there would be an important factor missing if the source of these elements were not to be found. But the source of that important factor is in full view ; and not only so, but is likewise supplying at the present moment its special contribution to the religio-commercial prodigy of the end-times.

A few facts in connection with spiritism will show that the spirit of evil and his subordinate hosts are at this very moment actively preparing this important part of the mystery of iniquity.

I

Whereas, until within a very recent time spiritism was generally discredited, its alleged phenomena scouted and ridiculed (especially in scientific circles), and its "mediums" denounced as charlatans and impostors, all this has now changed. Not only are the phenomena of Spiritism seriously investigated by sceptical scientific men, whom it is not easy to deceive as to physical occurrences, but they are vouched for as having stood every conceivable scientific test. Men of high repute for intelligence and learning have publicly given their countenance to spiritism ; but, as we maintain, these "scientists" have been the dupes of the

“deceiving spirits” to the extent that the former have been led to regard the latter as the discarnate spirits of the human dead. Among the prominent men of science who have, to this extent, enrolled themselves among the Spiritists, mention may be made of Sir William Crookes and Sir Oliver Lodge, who have in recent years devoted much time to the investigation of this class of phenomena.

Of course, this puts Spiritism before the public in an entirely new light; and with such endorsements, the former fear of, and contempt for, this dangerous cult are being rapidly dispelled, and are indeed being replaced by deference and respect. The way is thus being prepared for new and ever widening spheres of demoniacal activity, and for the supply of new and more efficient human channels, or “mediums,” through which the spirits may operate.

Sir Oliver Lodge, in a recent utterance, declared that the partition between the natural and the supernatural is “wearing thin in places.” Such is indeed the case; and those who know and believe their Bibles, regard this as one of the surest indications of the near coming of Christ.

From this recent and unexpected development of Spiritism we may learn how readily Satan is able to supply himself with a new source of authority. It is obviously in keeping with the doctrine of the divinity of man to believe that human beings who have “passed

beyond" are more enlightened touching the unseen things than those who are yet in the body.

In harmony with this, Mr. Campbell in his *New Theology* teaches that—

"Physical death is not the all-important event which theologians have usually made it out to be; it is only a bend in the road. My own impression is that when we individually pass through this crisis we shall find the change to be very slight. It will mean the dropping of the scales from the eyes, and that is about all."

This is the teaching of Spiritism; and such teaching manifestly opens the door very wide to the promulgation and acceptance by credulous humanity of the "doctrines of demons."

We deem it highly important that the readers of these pages should be fully informed concerning the strange and ominous alliance which has been recently effected between Physical Science, represented by the well-known names already mentioned, and the evil cult of Spiritism. Great publicity has been given to this alliance through a "report" recently published (January 1909), setting forth the results of certain elaborate experiments conducted by Sir Oliver Lodge and other members of the British Society for Psychical Research. These experiments constituted an attempt "to carry on definite, unmistakable communications with the spirits of F. W. H. Myers and Dr. Richard

Hodgson." The former was, in his lifetime, the secretary and active director of the above-named society, and the latter is spoken of as "a clergyman, poet, classical scholar, and scientist."

One of the committee to which the management of the "sittings" was entrusted was Mr. G. W. Balfour, who is also the president of the society. Under such auspices the proceedings have a standing before the public which fully commends them and their "results" to all but the spiritually enlightened. An account published in the *New York Times* says that "the report has excited a tremendous commotion in *scientific and religious circles in England.*" No doubt. "Science" and "religion" find a community of interest in Spiritism.

These experiments were conducted pursuant to an arrangement made by Messrs. Myers and Hodgson during their lifetime, and were carried on with every precaution against dishonesty or self-deception on the part of the mediums.

These mediums or "psychics," through whom the experiments were carried on, were all women. Their names, as published, were Mrs. Piper, Mrs. Verrall (the wife of the noted English scholar), her daughter Miss Verrall, Mrs. Thompson, Mrs. Forbes, and Mrs. Holland (the two latter are assumed names). The woman was the first "medium" employed by Satan in communicating with mankind ; and he still manifests a

strong preference for the female side of humanity. Experience shows that, for some mysterious reason, women are more susceptible than men to spiritistic influence. In view of this fact it behoves all women, especially Christian women, to be exceedingly careful in these perilous times, and to suspect every movement which is attended by abnormal subjective experiences. It will be observed as an invariable rule that in all spiritual manifestations of sinister origin (such as the most recent one, accompanied by an uncouth imitation of the gift of tongues), and which involve also the unscriptural phenomenon of *substituted personality* (the true personality being displaced by a spirit), the great majority of those who have this "experience" are women.

The "psychics" through whom communications were carried on with the supposed spirits of Myers and Hodgson, were located in cities far apart (Mrs. Holland was in Calcutta, India), and messages were received through them simultaneously. Other precautions were taken to eliminate collusion, and to bring the experiments under strictly scientific test conditions. For example, the spirit personating Myers was asked to give part of a message through one medium, and part simultaneously through another in a distant city, so that the two might be compared to see if they matched, and if they were, when combined, such a message as might be expected from Myers.

One would suppose that, if the spirits were really those of departed human beings, and if they controlled mediums of communication (as in these experiments), it would be an exceedingly simple matter to establish their identity to the entire satisfaction of those who knew them in life; and particularly should this be an easy matter where secret pre-arrangements had been made (as in this case) to facilitate the establishment of such identity. If, on the other hand, the communications were from demons (well-acquainted, possibly, with those they were endeavouring to personate, but yet necessarily limited in their knowledge of them), we should expect occasional hitches and discrepancies, and other indications of imperfect acquaintance with the life-history of the impersonated individuals. It is therefore highly significant that the messages received were frequently (if not generally) of a nonsensical and bombastic character, like the following: "I stretch my hand across the vaporous space, the interlunar space—twixt moon and earth—where the gods of Lucretius quaff their nectar. Do you not understand?"

We think one might, indeed, be excused if he failed to understand this cryptic utterance; and it requires a great stretch of credulity to suppose that the spirit of a departed human being would send such a communication as this to his friends in the attempt thereby to establish his identity. But the sapient investigators were of the opinion that Myers was, in the above

message, paraphrasing some lines of Lucretius,—which, by the way, are exceedingly *unlike* the supposed paraphrase. But even if we indulge this rather violent assumption, it is yet not seen how the communication tends in the slightest degree to establish the identity of Myers, unless (which nowhere appears) the latter was, in his lifetime, addicted to the very eccentric habit of framing exceedingly clumsy paraphrases of the ancient poets.

Here are some other of the reported messages:—

“Look out for Hope, Star, and Browning”;
“with laureat wreath his brow serene was
crowned.” “No more to-day—await the better
news that brings assurance with a laurel crown,”
etc. etc.

These utterances are such as might be expected from some of the preposterous characters in *Alice in Wonderland*; but our scientists, on due consideration of them, reached the conclusion that they constituted parts of a complicated attempt on the part of Myers and Hodgson to establish their identity beyond all doubt.

It is further stated, in the accounts which have reached us, that many poetical communications were received, “automatically suggesting or elaborating on the idea of a *supernal heavenly calm*.” No doubt the awful Being, who has “the power of death, that is the Devil” (Heb. ii. 14), would be glad to spread the

notion that all and sundry of the dead, even though out of Christ, are in a state of "supernal heavenly calm."

But a further explanation is needed at this point. It appears that, for some unexplained reason, the spirits of Myers and Hodgson themselves were not able to communicate directly through the "psychics." The latter, it seems, can be possessed only by certain specially endowed Intelligences, technically called "Controls." When a message is to be delivered the control enters the psychic, receives the message, and causes the psychic to write it out. This is called "automatic writing," being done by the psychic while in a trance condition. Thus, Mrs. Piper has two "controls," who gave their names respectively as "Imperator" and "Rector." Hence Messrs. Myers and Hodgson had to entrust their messages to a "control," and the latter, entering one of the "psychics," turned it into words through automatic writing. The advantage of this arrangement on the part of the demons is evident. Whenever a mistake, discrepancy, or other blunder occurs, it may be conveniently attributed to the stupidity of the "control." For example, one communication contained the word "Evangelical." This word being unintelligible (and to our mind grotesquely incongruous), an explanation was demanded; and Myers was reported as explaining that he had been trying to give through "Rector" the

name "Evelyn Hope," and that "Rector" had carelessly put it down "Evangelical." This explanation appears to have been perfectly satisfactory to the scientists. They conclude their report by saying—

"To sum up: In this concordant episode of Mrs. Piper's trance and Mrs. Verrall's script, the controlling influence in both cases claims to be one and the same personality, namely, Frederic Myers."

And the report proceeds to give reasons from which the only inference possible is that, in the opinion of its writers, the communicator was none other than the discarnate human spirit of Frederic Myers.

It would be difficult to exaggerate the seriousness to humanity of this alliance between physical science and demonism. As the result, we have the machinery prepared, and already in full operation, for the most gigantic deception ever practised upon the educated classes of society. By means of this new engine of deception millions upon millions may be lured into the comfortable belief that they may reject the Christ of God, and may yet be assured, upon the authority of "Science," of a continued existence of blissfulness—"a supernal heavenly calm"—after death.

Here, then, we have the source from which the coming religion of Humanism is to derive its supernatural components.

Humanism, having sprung out of the economic or industrial conditions of our age, and being primarily concerned only with the *material* prosperity of human beings, has been itself utterly *materialistic*. Its close intellectual ally has been the evolutionary concept of the universe, so widely accepted among the wise of this world, and itself likewise utterly materialistic. Where then was the necessary supernatural element to come from? We have now the clear answer to that question, and we see also the Devil's purpose in keeping alive, until the time was ripe, that once despised and dreaded cult of Spiritism. This is evidently the source of the supernatural component of the religion of Humanity, and which furnishes the last and deadliest element to that brew of abominations.

II

The spirits are likewise extending their influence in the sphere of professing Christianity, where but a short time ago Spiritism was regarded with aversion and contempt. Of course, so long as the Bible was acknowledged as having authority over professing Christians, none of these would think of consulting familiar spirits. But again, with the relaxation of the authority of the Bible, a great change has taken place, so that the door is wide open for the reception by professing Christians of spirit communications.

As an indication of this it will suffice to mention a single incident of recent occurrence as reported in the daily press.

A meeting was lately held in London to celebrate the "union" of several Methodist societies which previously had maintained a separate existence. At this meeting the Rev. W. B. Lark asked permission to read one of a number of extraordinary communications which he had received. The letter, as read and reported in the public press, was as follows:—

"MANSION No. 4, NEW JERUSALEM,
"1709 to 1907.

"Congratulations on the union of free and progressive Methodism. We are in hearty sympathy with your best aspirations. Be sure to be true to the inner light, the larger hope, the higher criticism and universal redemption, and victory is assured.

"JOHN AND CHARLES WESLEY.

"*P.S.*—Oh, that the world might taste and see
The riches of His grace !
The arms of love that bind them
Would all mankind embrace.

"Further, the Conference may be glad to know we have learned a great deal since our translation to the higher life."

This incident is very instructive. Not only does it illustrate the encroachment of Spiritism upon professing

Christian organizations, but it calls attention expressly to those “doctrines of demons” which the hosts of wickedness in heavenly places are most desirous of propagating. The first of these is the doctrine of the “inner light,” *i.e.* the doctrine of God within, which New Theology emphasizes, and which is the unifying article of religious faith around which mankind is to be consolidated. Then comes the “larger hope,” which is also spoken of as “universal redemption,” that is to say, the doctrine of the salvation of all men. And finally, we have “the higher criticism,” which Satan has so successfully used in setting aside the authority of the Bible.

This triad of evil doctrines, in support of which the respected and beloved names of John and Charles Wesley are used, brings to mind the vision of the three unclean spirits, like frogs, which came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, which were the *spirits of demons* going forth unto the kings of the earth and unto the whole world, to *gather them* to the battle of that great day of God Almighty (Rev. xvi. 13, 14).

It is very evident that the founders of English Methodism must not only have “learned a great deal” since their “translation to the higher life,” but must have unlearned a great deal, before they could have issued such a message as this.

It is not to be supposed that this communication was received by the assemblage to whom it was read with any degree of favour or credulity. But the astonishing thing is that it should have been received and read at all. Such an occurrence would not have been possible a few years ago.

And finally, the incident shows us what a serviceable engine of deception has been made available to Satan through the recognition which Spiritism has recently received in certain high places. Through this means the great Deceiver may now promulgate whatever doctrines best serve his malign purposes, and may gain credence for such doctrines by forging thereto the names of men who, in their lifetime, were prominent and influential teachers of Christian truth.

III

The essential characteristic of Spiritism on its experimental or subjective side, is what may be called DISPLACED OR SUBSTITUTED PERSONALITY; that is to say, the personality of the man or woman (in a very large majority of cases the latter) who is the subject of the experience, is temporarily dislodged, and is replaced by that of the spirit or invisible intelligence, who then exercises a more or less complete control over the mind and body of such individual. In this con-

nection the word "control" has acquired a technical significance.

Closely allied to this experience of substituted personality are the phenomena classed under the general names of Hypnotism or Mental Suggestion. In these phenomena the personality, will, or understanding of the "subject" is set aside, and his (or her) mind is subordinated to the "suggestions" of another. The main difference between these phenomena and those of Spiritism is that while the "subject" in both cases surrenders, wholly or partially, his own volition and the control of his own thoughts and actions, the control thereof is exercised, in this case, not by a demon but by another human being. In both cases, however, we have the phenomenon of displaced and substituted personality, either partial or complete, whereby a person is constrained by the will of another to think and say and do things he would not otherwise think or say or do.

The standing which this phenomenon of substituted personality has secured may be judged from the following language of Sir Oliver Lodge:—

"I am going to assume, in fact, that our bodies can, under certain exceptional circumstances, be controlled directly, or temporarily possessed, by another or foreign intelligence, operating either on the whole or on some limited part of it. The question lying behind such a hypothesis, and

justifying it or negating it, is the root question of identity—the *identity* of the *control*.”

This is indeed the important question; and herein lies the danger, even to Christians, of being deceived and led into error of doctrine and into immoral practices; for the “lying spirits” do not scruple to use sacred formulæ, speaking even of the Blood of Christ and the Coming of the Lord, in order to gain the coveted “control.” This brings us to the next point, which is highly important.

Perhaps the most serious phase of these allied movements of Spiritism and Hypnotism is that the leading phenomena and prominent incidents of spiritistic and hypnotic séances are now repeated in certain gatherings of Christian people, and are, by those who seek such experiences, attributed to the operation of the Spirit of God. Especially is the experience of a substituted personality that which is most eagerly sought by those who frequent meetings of this kind, their main object and effort being to part with their own personality and to come under the “control” of an unseen personality. These “seekers” are apparently not to be deterred from agonizing for the desired experience by the fact that Scripture gives no instance of a man’s personality being displaced by the Holy Spirit, whereas the phenomenon of substituted personality is the very essence of demonism. And as in the case of Spiritism and Hypnotism, it is

found that an exceedingly large majority of those who succeed in coming “under the power” or “control” are women. It is well to recall in this connection that it was through the female side of humanity that Satan originally established his “control” over the race.

In like manner, the practices and phenomena of Hypnotism have gained admission, in the form of methods of healing nervous and kindred disorders, into gatherings which are, nominally at least, Christian. A number of reputable physicians have lent their aid and countenance to these new departures in religious practice, while others have very strongly opposed and severely criticized them.

It is not strange that the almost universal departure of Christian people from faith in Christ as the Healer of the body, coupled with the conspicuous inadequacy of “medical science” to furnish effective curative remedies, should have prepared the way for the acceptance of methods of healing which, but a short time ago, were viewed in the same quarters with aversion and even with horror.

The present results (bad as they are) of these new inroads of demonism are not so serious as will be the future conditions for which they are paving the way. One advantage which the great Deceiver has gained by means of them is, that people are becoming accustomed to manifestations and occurrences of a sort which,

until now, would have excited suspicion and alarm. Thus, there is in progress a general breaking down of the barriers which once safeguarded the mass of the people from teachings accredited by supernatural manifestations. And by this means the way is being rapidly prepared for the acceptance, as Divine credentials, of those signs and wonders of falsehood which are to accompany Satan's great assault upon humanity when he shall come down in person to the earth, having great wrath because he knows that his time is short (Rev. xii. 12).

IV

Finally, these supernatural demonstrations are working with other evil agencies to weaken the authority of the Bible. One group of religious leaders says plainly: "Never mind what the Bible says about this or that." Another set lauds the intelligence and progress of the age because it has delivered itself from "bondage to the Book." Another set concedes that the Bible writings were inspired, but puts other writings on the same level with them. And the deceived class we are now considering claim to have newer and more timely revelations directly from the Spirit of God. By all these means the unwary are diverted from the Word of Truth, from its warnings which are so needed at the present time, and particularly from those pro-

phacies which clearly predict the activities of the present day and their outcome.¹

¹ In the course of revising the proofs of this volume, a paragraph in the London *Daily Telegraph*, 5th June 1909, came to my notice, and I here quote it as a striking confirmation of the proposition that the seemingly diverse and independent religious movements we have been examining are in reality but different phases of the same movement, or are, in the language of the newspaper item, "fundamentally one." The item shows, too, that the different elements of this great forward movement of humanity are coming to recognize their kinship, and are drawing together into co-operative fellowship. Most significant is it to see the portentous blend of Physical Science and Spiritism, represented by Sir Oliver Lodge, in working association with England's foremost Modernist, "Father" Tyrrell, with the leading exponent of the New Theology, Rev. R. J. Campbell, with the well-known higher critic, Dr Cheyne of Oxford, with the Very Rev. the Dean of Durham, and with other Church dignitaries, members of Parliament, and prominent laymen. This is the item:—

"PROGRESSIVE THEOLOGY"

"An interesting announcement regarding the progressive movement in theology is made by the *Christian Commonwealth*, a weekly newspaper which is closely identified with the teachings of the City Temple, but in the administration and direction of which, it is now stated, the Rev. R. J. Campbell has not hitherto taken any part. What has now been done is to form an editorial board, under the chairmanship of Mr. Campbell, with the object of giving expression as far as possible to all phases of the move-

ment which, though many-sided, it is claimed is fundamentally one. 'Modernism in the Church of Rome, the Liberal movement in the Church of England, the "New Theology" in Nonconformity, the new spirit in Unitarianism, the Reform movement in Judaism, the spirit of modern scientific inquiry as represented by Sir Oliver Lodge, are,' says the announcement, 'all more or less akin.'

"The new editorial board is to demonstrate the essential unity of the movement. Its other members are as follows: The Rev. K. C. Anderson, D.D., Dundee; the Rev. Professor T. K. Cheyne, D.D., Oxford; the Rev. Stopford A. Brooke, LL.D., London; the Rev. Professor Duff, D.D., Bradford; the Rev. A. W. Hutton, rector of St. Mary-le-Bow, London; Professor L. P. Jacks, Oxford; the Very Rev. G. W. Kitchin, D.D., Dean of Durham; the Rev. E. W. Lewis, Clapham; Mr. Philip Snowden, M.P.; Sir Richard Stapley, London; the Rev. J. M. Lloyd Thomas, Nottingham; and the Rev. T. Rhondda Williams, Brighton. In addition, Sir Oliver Lodge, Canon Barnett, Father Tyrell, the Rev. A. L. Lilley, and the Rev. Isidore Harris are named as occasional contributors."

SECTION III

DEVELOPMENTS OF COMMERCIALISM

WE now turn our attention to what we have called the Economic Field of human activity. It is easier to trace the movements which are in progress in this field than those in the religious field; and moreover, the majority of reading people are more familiar with them, for two reasons: first, because they have more interest in them; and second, because the economic events of the times are prominent subjects of discussion in all the numerous periodicals upon which the multitude rapaciously feed.

It follows that the main facts which bear upon our general subject are matters of well-nigh universal information. Among these facts are the following:—

1. That the energies of mankind—tremendously augmented by the energies of nature which have been brought under human control—are being concentrated, more and more, upon the production and distribution of commodities, insomuch that practically

all the great problems of the day are economic problems.

2. That the employment of these energies has produced an unprecedented increase of wealth.

3. That the distribution of this rapidly accumulating wealth is very uneven, there being a decided tendency towards the concentration thereof into the hands of a small and decreasing number of people; so that the present social order is characterized by colossal fortunes of the few and straitened circumstances of the many.

4. That the present economic system is further characterized by periodic industrial convulsions, which profoundly affect all classes of society, and whose consequences are felt most severely by those who are least able to endure them.

5. That the development of commercialism is characterized by an increasingly insistent demand for a radical change of the social conditions, and for the introduction of an economical order which shall insure a better and fairer distribution of the wealth produced by the collective efforts of mankind.

6. That the demand for a better economic system is not merely a political movement, but is taking decidedly the form of a *religious* movement.

Thus, in one great field of human activity (the religious field) we see the prominent religious movements becoming steadily more practical, and aspiring to regulate the temporal concerns of men; while in the

other field (the economic) we see social movements taking on a religious guise, making their appeal to the religious feelings of mankind, and seeking the support of religious sanctions.

Whatever be the real relation of wealth to human welfare, there can be no doubt that men generally regard the former as the real source of the latter, and the latter as wholly dependent upon the former. Society, as now existing, is organized and operates upon the principle that the possession of wealth is the highest good, and is the means to every attainable end that is worth an effort. If this principle were destroyed, society as now organized would fall to pieces, and the "titanic industrial energies," which specially characterize it, would subside into relative quiescence. Manufacture and commerce are not organized and carried on for the purpose of supplying the actual needs of human beings. If that were their object they must be regarded as colossal failures, since the needs of the great masses of people, no matter how hard they may labour, are not by any means fully met. Moreover, there is not the smallest likelihood that, under the present social system, they ever will be fully met. Business is, on the contrary, organized and carried on for the sake of *profits*. This is the motive which has led to the development of those gigantic business organizations which are among the conspicuous features of this era of commercialism. Without that motive they never would have been

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brought into existence. The ardent pursuit of profits is the outward expression of the profound and implicit faith of the modern man in the power of wealth to procure welfare and happiness. This faith is obviously a *religious* faith; and it is a *live* faith, if judged by its works, and upon the principle that faith without works is dead.

Here, then, we have the real religious faith of the modern man; and this faith in the power of wealth to bless mankind with all blessings which the heart of man can crave, must of necessity be the core of the ultimate religious system which man shall evolve for himself. Business is but man's service of his god; and business zeal is but the worshipper's effort to procure the largest possible share of the favours which his god has to dispense, and to gain the highest possible place in his service. Although it may not be usually so regarded, yet we think it to be obvious upon reflection, that the fervid devotion of the modern man to his business is really a *religious* fervour; and this characteristic of the man of this day is an important factor in bringing about that great combination of religion and business which the voice of prophecy foretells.

All men of the day are not ready to avow that business is really their religion, or to acknowledge that money is their god. Yet the lives and actions of some who are prominent in the affairs of the day plainly declare their unbounded faith in the power of

wealth, and their firm conviction that the struggle for its blessings and favours is the only enterprise worthy of supreme human effort. It is the real, if not always the formulated, belief of the modern man, that the elevation of humanity is to be effected through the development of the resources of nature, and the mastery of the forces of nature, and through the application of these resources and forces to the production of wealth.

Such is the potency of this article of faith, and so profoundly has it entered into the heart of man, that it has inspired the most consuming zeal, and called forth the most tremendous energies, that have been thus far displayed in the entire history of the human race.

Here, then, at last has been discovered a unifying principle, capable of drawing together into a common enterprise "all them that dwell upon the earth," and of inspiring in them the most sustained and strenuous religious zeal.

All this is plain enough, and (except for the *religious* character of the struggle for wealth, which is generally overlooked) is the subject of frequent comment. But our concern is with the *tendencies* of the industrial activities of our day. To what will these new conditions, with the great social changes that accompany them, eventually lead?

In order to follow this inquiry properly, a little more detailed attention must be given to certain of

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the prominent characteristics of Industrialism, which we have briefly noted above.

THE UNEQUAL DISTRIBUTION OF WEALTH

Attention is frequently and loudly called by a certain class of social reformers to the undeniable fact that, while the bulk of the wealth of mankind is growing at an unprecedented rate, the number of the owners of wealth is rapidly diminishing. It is stated without denial that one per cent. of the population of the United States,—the richest and most “progressive” country in the world,—owns more wealth than the other ninety-nine per cent. of the population. This condition is a fact of much importance, since it is one which, in a country that is democratic at least in form, is sure to lead eventually to radical social and political changes.

THE INCREASE OF WEALTH GOES TO THE NON-PRODUCERS

Attention is also called to the fact that all accretions of wealth are due to human labour, which is the only factor that adds anything to the value of what existed before. The quantity of raw material in the world being rigidly fixed, it follows that the only additional value which can be imparted to materials is that which human labour supplies.

It is therefore becoming more and more a question in the minds of the labouring classes, why they,

who are the actual *producers* of wealth, should get but an insignificant part of its benefits, and why they, being the majority, should permit the continuance of an economic system which operates so inequitably. And the answer, which is taking ever more definite shape in their minds, and in which they are being diligently schooled by able and zealous teachers, is to the effect that there is no valid reason, ethical or otherwise, why an economic system which yields such manifestly unfair results, should be tolerated. Unless this unfairness be remedied, a revolution, peaceful or otherwise, is sure to bring the system eventually to an end.

This gross disproportion in the distribution of the products of human effort is not what one would have expected. The thought which would naturally stimulate all men to combine and put forth their best efforts for the increase of commodities would be that, after the wants of those most favourably located with reference to the sources of production were supplied, the surplus stream of products would automatically flow on to satisfy those less advantageously placed. This expectation might, for a time at least, keep the latter class diligently working at the increase of wealth in mass, particularly if that expectation were kept alive by artfully prepared "prosperity" reports, and by statistics showing great improvement in the condition of "the working

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man." But there must inevitably come a time when it will be impossible longer to disguise the fact that the great surplusage of wealth, which is the boast of the age, and which results from the labour of the working man, *does not overflow the reservoirs of those who employ that labour*. Those reservoirs are, in fact, capable of indefinite expansion; and, moreover, it invariably happens that, before they could by any possibility overflow, production receives one of those mysterious periodical checks which cause an enforced relaxation of effort on all hands.

FINANCIAL PANICS AND BUSINESS DEPRESSIONS

The phenomena of financial "panics" and industrial upheavals, followed by periods of "depression," are another striking characteristic of the existing economic order. Of the many groups of financiers and students of economics, the Socialists alone seem to have been able to furnish anything like a plausible explanation of these strange events. Whether or not the remedy proposed by Socialism would correct these evils, or whether, in correcting them, it would introduce others as bad or worse, is not our present concern. But it is very pertinent to notice the explanation which the Socialists advance to account for these industrial phenomena, because this explanation, which is being more and more widely accepted, argues the downfall of the present economic system.

It has been observed that the strange phenomenon called "over-production," whereby the stores, markets, and warehouses become glutted with surplus products of labour for which there are no purchasers, invariably occurs at a time when there is a very large class of people who are actually suffering for the need of those very products, and that this needy class includes many of those whose labour has produced such surplus commodities. That suffering should be caused in consequence of the existence of a *shortage* of the things upon which life and comfort depend, would be intelligible. But how does it come about that destitution and need result from the existence in the community of *too much* of these needful things? By what strange contradiction of the logic of cause and effect does it come about that the existence of a *superfluity* of the products of labour has the effect of curtailing the power of the labourers to purchase those things which they have produced in superabundant quantity, and for the lack of which they are suffering? Apparently the producers of wealth are curtailed as to their purchasing power as a punishment for their productivity. Their punishment for having produced too much is that they get too little for their own needs. At least this is the idea that is being persistently impressed upon their minds.

That which is to be explained, then, is a paradox, composed of two elements—namely, first, that the

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wealth-producers periodically deprive themselves of the power to purchase the things needful for life or comfort; and second, that they do this by producing too great a quantity of those very things.

Now the Socialists say that the cause of this strange phenomenon is to be found in the existing economic system, which they call "Capitalism"; and that the evil complained of can be removed only by abolishing that system. It is not the fault, they say, of the capitalist, but of the system. They insist that the system is vicious, and that its operation is outrageously unjust to those whose labour produces the wealth for which all are striving. The vice of the system, they say, is that it is organized to produce commodities solely for the sake of the *profits* gained by the numerically small capitalist class; whereas it should be organized for the purpose of supplying human needs. Under the existing system, production ceases when the things produced can no longer be manufactured "at a profit"; whereas under the proposed Socialistic system (as yet untried), production would, in theory at least, continue so long as there remained any human wants unsatisfied. Under the present system the capitalist class controls all the machinery of production and distribution—mills, factories, power-plants, raw material, railroads, steamboats, etc., and the *only incentive* which the owners of these appliances have for operating them is *to add to their own gains*. When conditions

occur (as they are bound to do, so long as the existing system of "Capitalism" remains) wherein the appliances of production cannot be operated at a profit, then production is checked, trade sharply declines, factories are shut down, and on all sides the capitalists "economize" by discharging hands until "times get better" for *them*.

The Socialist therefore proposes to abolish capital and profits, and to establish a social order wherein wealth, produced by the joint efforts of all men, should be for the benefit of all. Unquestionably such a change, if it were possible to effect it, would be beneficial to the majority of men, and if desirable there is no reason whatever why, in a democratic society, the change should not be made, or at least be attempted. If the will of the majority be the supreme law, then the majority may rightfully abolish Capitalism and introduce Socialism whenever they will so to do.

But the explanation as thus far given is incomplete. It yet remains to be explained why "panics" and their accompanying miseries are *necessary* characteristics of the present economic system. To this question the Socialist has a ready answer, and one which, unless a better can be advanced, is bound to gain an acceptance sufficiently general to produce important social changes. His answer is substantially as follows:—

In the first place, the labourer receives in wages an

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amount of money on an average a little less than half (instead of the whole) of the actual value imparted by his labour to the material upon which he works. As this statement is deduced from United States census reports, it may be accepted as at least approximately accurate. The other fifty per cent. (plus) goes as "profits" to the capitalists. We may therefore regard the wealth produced in any given period of time as being divided about equally between the capitalists and the producers. These gains, thus equally divided, constitute the *purchasing power* of the two classes respectively. But the purchasing power of the capitalists is shared among a very few individuals, while that of the labourers must be divided among a great many, so that of the latter class each individual's share is relatively insignificant.

But another point has to be stated, and then the explanation is easily grasped. Under the present system of doing business the cost of *selling* an article is greater (sometimes much greater) than that of making it. This selling cost must, of course, be added to the retail price of the article; so that, when the individual labourer comes to use his gains for making purchases (the only thing they are really good for), he can get in return for them manufactured goods to the value of only half (or less than half) that of their retail purchase price.

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Hence when the worker comes to spend his wages in buying some of the things which he and other workers have made, and for which they received wages to only half the market value of their work, he can buy with his wages only about half what they should purchase. Stated in other words, the working man when considered as a "producer" receives, in the form of wages, only half the value of what he produces; and when considered as a "consumer" of the products of himself and other labourers, he is able to purchase with his wages only about half their actual equivalent in commodities. The net result is that the purchasing power of the labourers, as a class, is contracted to about *one-fourth of what they produce*.

Now, since the labouring class constitutes far the greater part of the purchasing public, or the "market" for the things it produces, it is inevitable that, during times of business activity, production should gain rapidly on consumption, until a crisis arises. The very rich few cannot possibly, with all their wastefulness, consume the surplus products which the labourers have to deny themselves. The rich few are *unable to consume* the products, though able to purchase them; whereas the many poor are able to consume but *unable to buy* them.

The result is that the "business world," after a long period of "prosperity," is one day awakened suddenly, to the fact that there is a glut of com-

modities on hand; the disappearance of profits frightens the manufacturers into a sharp curtailment of output; the banks, knowing from bitter experience what is about to happen, refuse to lend money, since no "interest" can be paid them by borrowers unless profits are first earned; and thus a "panic" is brought about. Of course, the capitalist must cease making goods when there is no profit in making them; and thereupon, quite naturally, he discharges workmen and reduces wages, until the surplus stocks of goods on the market are disposed of in some manner. This brings about one of the financial and industrial panics, and the periods (more or less prolonged and severe) of business depression which follow them, and which, in every manufacturing centre, are marked by the presence of large numbers of workmen unable to secure employment, and for whom indeed there is none.

There is no "civilized" country on earth that has not, at this present writing, its "unemployed" problem; and it may be remarked that this problem only arises in those countries where our boasted modern civilization has made its way.

To what result, then, are these giant industrial forces tending? That they are working up to a world-wide crisis of some sort, is patent to every one who gives to the situation a moment's serious consideration. The forces now developing and concentrating into

definite lines of effort are becoming uncontrollable, and are threatening soon to burst through all existing governmental, social, and moral restraints. *A new social order of some sort seems inevitable*, and that at no distant day. But the question to which we are seeking an answer is this: What kind of an economic system is to take the place of the existing social institutions, after these shall have been demolished?

What is happening before our eyes, in this economic field of human activity, is the separation of mankind into two classes, and the widening of the gulf between them. One class owns, and is ever tightening its hold upon, the means of production and distribution of that wealth which is the supreme object of human aspiration and effort. The other class, which has only its labour to sell, and can find a market for that only when the capitalists can use it to their own advantage, is being ever more rigidly held down to wages which (under the steadily increasing cost of living) afford but a bare, and at best precarious, subsistence. Wealth, and the power it wields, are being concentrated into fewer and fewer hands. But along with this concentration of wealth is the fact that the labouring class is constantly gaining force numerically, as well as gaining power through the more intelligent comprehension of the unfairness of existing conditions. Unless a solution of the growing antagonism between these two classes be found, a clash between them is inevitable. Such, at least,

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is the openly-expressed opinion of intelligent and competent observers of social phenomena. Which side will prevail? And will the result be the absolute Despotism of Wealth, or will it be Socialism?

SOCIALISM

As we look abroad upon the tremendous efforts which men are making to better their condition through the manufacture of "things," and as we take notice of the very unequal distribution of the things which result from these efforts, we would naturally inquire what remedies are being canvassed for the cure of this great and manifest evil. The answer to such inquiry would be that there is at present *only one remedy* now before the people for their consideration, and which offers any hope of escape from this gross injustice. That proposed remedy is the untried system called Socialism. Apparently the "sovereign people" have only the alternative of continuing with the present system of "Capitalism," or displacing it by some form of "Socialism."

This system challenges our closest attention for various reasons :—

I. THE IMPORTANCE OF THE SOCIAL PROBLEM

Socialism is the only human system which offers a new social order to replace that now in existence. It

thus stands alone in proposing a solution of what is recognized as the great problem of the age. .

It is proper at this point to let a moderate Socialist speak of the conditions which Socialism proposes to remedy, in order that our readers may see just how the social problem is viewed from that standpoint. The following quotations are from Mr. H. W. Laidler, in *Wayland's Monthly*. Mr. Laidler states the social or economic problem from the point of view of an American Socialist.

“Every age presents for solution some mighty problem. Now the religious, now the political, now the social question demands undivided attention. In the age in which we live that which is uppermost in the minds of men is the *social* or *economic* question—the question of *the just distribution of the products of mankind*.

The reason for this is not far to seek. The last one hundred years have witnessed the *industrial revolution* of the ages; the progress from individual production to social production, thus making possible the creation of ten- twenty- one hundred-fold more wealth with the expenditure of the same amount of energy. That this increased productivity has taken place is indisputable, but that the mass of the nation's workers have been materially benefited by this industrial revolution is a matter of serious dispute—and the attempt

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of the worker to obtain a larger and juster share of the product of labour constitutes the modern Labour Question."

We would call the reader's attention to the statement that the mighty problem of this age is "the just distribution of the products of mankind." This obviously is of the nature of a religious problem as well as an economic problem, and its very existence heralds the advent of a system which shall be both religious and economic.

"It was Henry George who said that if a man of the eighteenth century—a Priestley or a Franklin—could have seen as in a vision this marvellous progress in industry, 'his heart would have leaped, and his nerves would have thrilled, as one who from a height beholds, just ahead of the thirst-stricken caravan, the living gleam of rustling woods and the glint of laughing waters. He would, in the sight of his imagination, have seen new forces lifting the very poorest above the possibility of want.'

"And with reason would such high expectation be aroused; but sadly the present-day facts of civilization dash them completely to the earth. For along with this evolution from individual to social production has come a transfer of ownership of the tools and machinery of production from the mass of workers to a few immensely wealthy

capitalists. This concentration has proceeded so rapidly that already six thousand multi-millionaires and billionaires own one-fourth of the nation's wealth; one per cent. of our population possesses more than the other ninety-nine per cent. And to this one per cent. the whole industrial, social, political, and even the intellectual and ethical life of the nation is becoming completely subservient. How true are the statements of Bishop Spaulding upon this question: 'If the present methods continue, a few individuals and trusts will soon control the means of production and distribution, and this in an era in which money is the mightiest force of social influence and dominion. To those few individuals and corporations will belong an authority and power greater than any history makes known—an authority and power which are both incompatible with political liberty and popular institutions.'"

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"But modern civilization presents another side. Facing the six thousand multi-millionaires, abounding in luxury and power, are the ten millions of people suffering the pangs of poverty—poorly sheltered, under-fed, under-clothed. Complementary with those who obtain millions without any productive toil, are the mass of

unskilled workers whose greatest exertion brings scarcely enough to keep body and soul together; are the two millions of the nation's sons denied during half the year the opportunity to earn a livelihood; are the tens of thousands of mothers in the heat and grime of sweat-shops and the death-dealing tenements 'sewing at once with a double thread a shroud as well as a shirt'; are the seventeen hundred thousand little children of school age who are refused the right of an education, forced into the dismal, poisonous atmosphere of factory, shop, and mine, and there compelled to coin their little lives into glittering gold for moneyed aristocracy."

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"These are the facts. What is their meaning to the rich—what to the poor? To the rich, this enormous wealth means magnificent palaces, gorgeous wardrobes, rare and precious jewellery; it means monkey and baboon dinners at which money flows as freely as water, at which terrapin is daintily eaten from silver canoes with golden spoons, and trust stocks are lavishly distributed as souvenirs of the occasion. It means a life where real values are lost and where money is *God*. To the poor, poverty means foul hovels, reeking—ah, too often!—with vermin and disease, filthy rags as substitutes for clothing, a life of forced

ignorance, of stunted body, mind, and soul, an existence of sickness, crime, and death.

“ ‘Wealth and poverty, millionaires and beggars, castles and caves, luxury and squalor, painted parasites on the boulevard and painted poverty among the red lights.’ This is but a suggestion of the social abyss—of the social wrongs which must be righted.”

The writer from whom we have just quoted, looks, of course, to Man himself to bring deliverance out of these grievous conditions; and he appeals to “the college student” to do his part in leading people onward to the golden age of humanity—the **UNIVERSAL BROTHERHOOD** of Men. He says in conclusion:—

“Then in the name of justice, truth, and liberty—in the name of suffering humanity—in the name of the Master Servant of the ages, beholding in the full this human inferno, may the college student do his part in blazing forth to society the intricate pathway of social progress, and in leading the people onward toward the golden age of humanity—the universal brotherhood of men.”

These extracts are fair samples of the statements and appeals by means of which the principles of Socialism are being propagated the world over. Our chief interest in them, for present purposes, lies in the disclosure they clearly make of the fact that

this great movement, while aiming at the *material* welfare of humanity by a world-wide consolidation of human beings and human interests, is essentially *religious* in character.

II. THE SPREAD OF SOCIALISTIC PRINCIPLES

Socialism is gaining favour rapidly in many quarters, and its claims are receiving recognition by persons of influence well able to propagate its doctrines.

There are, of course, many varieties of Socialism, and there are doctrines necessarily belonging to a socialistic community (such as that relating to marriage, of which we will speak later on) which are wholly repudiated by many who now advocate the purely economic doctrines of Socialism. We shall therefore treat "Socialism" generally, as meaning those prominent principles held and advocated by nearly all who call themselves "Socialists." As to those features of Socialism which are obnoxious to many zealous Socialists of to-day, it is necessary only to say that the acceptance at the present time of a part of the programme of Socialism will make it easy for the rising generation to accept the whole of that programme.

Socialism is notably gaining favour among the clergy of various denominations. It is stated that upwards of two hundred clergymen in the vicinity of

New York City have signed a paper committing themselves to the main principles of Socialism, though not ready as yet to avow themselves openly as Socialists, because of a lingering prejudice which still clings to the name.

At the recent Pan-Anglican Conference in England (1908) the principles of Socialism were earnestly advocated, and met with a decidedly sympathetic reception. Among the Resolutions there introduced were the following :—

“The Conference recognizes the ideals of brotherhood which underlie the *Democratic Movement* of this century”; and that

“The social mission and social principles of Christianity should be given a more prominent place in the study and teaching of the Church.”

This spread of Socialist principles among the clergy accomplishes several important results. In the first place, it strongly tends to impart to industrialism a *religious* aspect—thus tending towards the fulfilment of prophecy in making the production and distribution of wealth a matter of religion. Furthermore, it furnishes a live principle, tending to unify members of the different dying denominations of Christendom. And finally, it furnishes to ministers who do not preach “the Gospel of God concerning His Son” a theme of universal interest, which, if ably discussed, is sure to hold the attention of their congregations.

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A circular lately issued by the "Christian Socialist Fellowship," quotes the following passage from the last annual address of Miss Frances E. Willard, founder of the Woman's Christian Temperance Union, showing the gain of Socialism in that direction:—

"What the Socialist desires is that the corporation of humanity should control all production. Beloved comrades, this is the *higher way*. It eliminates the motives for a selfish life; it enacts into our everyday life the *ethics of Christ's Gospel*. Nothing else can bring the glad day of UNIVERSAL BROTHERHOOD. It is Christianity applied."

A system which can thus be strongly advocated as "Christianity applied," while it is at the same time advocated by the most outspoken enemies of Christ, is certainly a thing to be seriously reckoned with.

III. SOCIALISM A COMBINATION OF THE TEMPORAL AND RELIGIOUS INTERESTS OF MANKIND

What chiefly renders Socialism an object of interest to us at the present time is the fact that it proposes to bring about that very consolidation of all human interests, both material and spiritual, which prophecy leads us to expect as the consummation of all the prodigious energies and activities of "Man's Day." We cannot fail to be deeply impressed by the fact that there is now looming large upon the near horizon, and

increasing in size at a very rapid rate, a System, *both religious and economic*, presenting exactly those main features of that Great Consolidation which were impressed upon the Apostle John, and which he, by Divine inspiration, wrote down in order that believers should be enabled to identify it as the masterpiece of Satan.

Socialism is not merely the creed of a political party having certain reforms to advocate. Nor is it merely a school of political economy having certain financial and economic policies to propose. It is essentially a religion; for its basis is the universal brotherhood of man, and the cardinal feature of its creed is faith in the inherent power of Consolidated Humanity to rid itself of all ills and miseries. To this end it proposes to abolish capitalism, and also the private ownership of the appliances of production (land, machinery, railroads, etc.), and to consolidate all mankind, and all human interests, into one vast organization. This organization will be a Federation, or Society, or State, wherein all men will be on an absolute equality, and the interests of one shall be the interest of all. It proposes to deal comprehensively, and for the benefit of all alike, with all methods of production, with all produce of the fields and mines and products of the factories, with all appliances for the manufacture and production of commodities of every sort, and with all inventions and discoveries.

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All this is based upon the sacredness of human rights ; and the predominant characteristic of the movement is avowedly *religious*. It is the very embodiment of that great rising Religion which has now confronted us many times in the course of this inquiry,—the religion of Humanism.

The “Christian Socialist Fellowship,” to which reference has already been made, has the following for its avowed object :—

“Its object shall be to permeate Churches, Denominations, and other Religious Institutions with the Social Message of Jesus ; to show that Socialism is the Necessary Economic Expression of the Christian Life ; to end the Class Struggle by establishing Industrial Democracy, and to hasten the Reign of Justice and Brotherhood upon Earth.”

The body of the circular says :—

“Not one man in a hundred believes that the teachings of Jesus can be applied in everyday practice. Socialists do.”

And the circular offers the services of “a clergyman” to any gatherings who wish to hear an address on the subject of Christian Socialism, naming several prominent ministers and offering “many others, including all the leading denominations.”

Thus the sacred human Name of the Divine Redeemer is being used to advance the cause of Socialism, and to

secure an entrance for its principles into Christian Churches. The Name of Christ, too, is coupled directly with that of Socialism (in the term "Christian Socialism") as an effectual means of offsetting the prejudice which attaches to the latter.

Whatever, therefore, may be the ultimate fate of Socialism as a system, it is certainly doing great service in fulfilling prophecy by "permeating the Churches" with the ideal of a religious system which makes the distribution of wealth its chief concern, a system which has no hope to offer of the Kingdom of God with Christ Jesus reigning in justice and righteousness on earth; but substitutes therefor the "Reign of Justice and Brotherhood upon the Earth."

The rapid spread of Socialism among the clergy has also resulted in securing for the advocacy of its principles the immense advantage of a body of men trained to public speaking, whose utterances are invested with a certain authority, and who live at the expense of their congregations. It has also secured the further advantage of the free use of buildings in which people are accustomed to gather in the expectation of hearing what will be conducive to their highest welfare. Thus the people who are to be converted to Socialism are made to bear the expense of the campaign planned and carried on to that end. Surely there is satanic cleverness in this.

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Mr. Arnold White in *The Future of Britain* speaks of the transfer of energy from theology to politics, which is now going on, and of the part which the "proletarian movement" (*i.e.* Socialism) is performing in effecting this transfer of energy. He says :—

"The decay of faith that marks the *proletarian movement* of Europe is accompanied by a general transfer of energy from theology to politics. All forms of Christianity have produced, and still produce, individual lives of saintly perfection, but Christianity, *in the sense of its Founder*, has as little in common with Europe as with Asia."

"The dry rot of Sacerdotalism becomes daily more apparent as the Free Church pastors *abandon the spiritual for the political arena.*"

"The new doctrine of anti-militarism has been imposed on Christianity by the clerics, who, having lost their influence as *theologians*, would fain recover it as *politicians.*"

"We must admit that, after nineteen centuries of Christianity, in Christendom, with its *commerce, competition, and coercion*, Christ's followers are few.¹ His teachings are impossible except as ideals. If He were to appear in the flesh, *He could not call Himself a Christian.*"

¹ And to them He is now saying, "Will ye also go away?" (John vi. 67).

Mr. White further says:—

"There is abundant evidence that a spiritual wave, proceeding from the unrest of the world, is rolling in upon us."

"For good or evil, the Evangelical and Calvinistic schools are dying out ; but popular faith is *not replaced by popular science.*"

What, then, is replacing it? Mr. White says that—

"In their souls' thirst men seek relief in the religion of *psychical phenomena*. The spread of Christian Science among the comfortable classes is an advertisement of the indelibility of the religious instinct."

"Christian Science" (so-called) and "the religion of psychical phenomena" are forms of Humanism ; but they are adapted only to what Mr. White calls the "comfortable classes." The *uncomfortable* classes, and those who aspire to lead them, are taking up with that more practical species of Humanism which is the religious foundation of the great socialistic movement.

Yet this candid writer confesses that "the ideal of Christ is the *only ideal that has ever satisfied the soul of man.*"

Thus, when we contemplate Socialism, we behold an *economic* system founded upon the broad basis of the welfare of Humanity as a whole, and one which is gaining favour in many parts of the *religious* field ;

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and when we look to the end of Socialism, we see clearly the outlines of a huge, world-wide, all-embracing Monopoly.

CAPITALISM—PLUTOCRACY IN ITS FINAL STAGE

It has been remarked that the alternative now presented to society is either to continue with the present economic system, "Capitalism," remedying its obnoxious features so far as possible, or to abolish it and experiment with Socialism.

But it is appropriate at this point to call attention to the fact that Capitalism itself is not stationary, but, on the contrary, is advancing at a rapid rate; and particularly is it appropriate to note the important fact that, if we look to the end towards which the existing economic system is hastening, we likewise behold the outlines of a huge, world-wide, all-embracing Monopoly.

It seems to the writer to be a fact of tremendous significance that, whichever of the two economic routes now open to humanity may be chosen, it leads ultimately to a complete Consolidation, Federation, or Monopoly.

Socialism is agitating for a Monopoly which shall be composed of all mankind—"Society" in a word—and which shall control and operate, for the benefit of

all mankind, the land, natural resources, machinery, and methods which are used in the making and distribution of commodities.

Capitalism, meanwhile, is swiftly advancing towards a complete Monopoly which shall control all business enterprises; and, in fact, is accomplishing this advance by degrees, the process of its accomplishment being the consolidation of corporations in various lines of business into Syndicates or Trusts, and these into still larger Trusts. Notwithstanding reactionary movements of various kinds, governmental opposition and adverse legislation, this process of consolidation goes steadily on; and its inevitable end, if not interrupted, must obviously be the formation of a single, all-embracing Monopoly.

This end of the present tendencies of Capitalism has been clearly in view for several decades, and has been frequently pointed out by those who have no knowledge whatever of the predictions of Scripture to which we have referred. As an example of this expectation a few quotations from a prominent writer on Socialist themes will be given. The following passage was published in 1889 (twenty years ago), and is by the Editor of *Wilshire's Magazine*:—

“The process of concentration is irresistible and inevitable. . . . That this latter process of concentration is now going on, is exemplified by the buying up of the Cotton Seed Oil Trust, and

very recently the White Lead Trust, by the Rockefeller people.

“It is the big fish eating the little fish, the survival of the fittest; and the logical end must be that every industry in this country will finally be owned and controlled by ONE HUGE TRUST.”

Much has happened since these words were written, and every pertinent event has tended to confirm the prediction which they record. The steady advance of industrialism along the lines of concentration and merger, in order to eliminate the waste of competition, has brought mankind very much nearer to the predicted Monopoly. Other factors besides the elimination of wasteful competition are operating to secure this result, though that doubtless supplies the main motive-power of the movement. The pride and ambition of man also urge it on; for those who succeed in getting “control” of a particular line of industry, and succeed in organizing it into a vast machine for returning profits to themselves, are stimulated by that success to reach out for the control of other industries; and their profits furnish the “capital” needed for this purpose. This has brought into existence certain “groups” of associated industries, controlled by the same “interests,” which are well known, and which have names by which they are identified in financial circles; though for prudential reasons they have not actually assumed the form of a single consolidated enterprise.

The idea of *bigness* is another stimulating notion of the day. For some reason, not easy to define, the mere fact of bulk in any human work seems to evoke man's wonder and admiration. The size of steam-vessels, the height of buildings, the length of railway trains, and the like, furnish figures which have an abiding relish for the modern man, who seems to read in them the dimensions of his own greatness. For this reason the size of the Steel Trust, and the extent of its operations, form the theme of admiring comment, to the extent even of suppressing any undesirable curiosity on the part of the general public as to how the interests of the community are affected by the existence, influence, and sustenance of that gigantic institution.

Thirteen years after the above-quoted passage, which predicted that present industrial tendencies must inevitably lead to the formation of one huge Trust, the same writer, in commenting upon changes then taking place in a certain group of leading industries, said :—

“These industries, owing to the plethora of capital, are already at the point of crystallization into monopolies, and the advent of such an unprecedented flood of money” (as would come, for example, from the Government purchase of the railroads) “would not only complete the process, but would cause the amalgamation of *all the trusts*

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into one huge organization, THE COMING TRUST OF TRUSTS."

It may be observed at this point that the process by which this "Coming Trust of Trusts" is being brought into existence is, in large measure, automatic; that is to say, it proceeds without direct human design or volition. But it is difficult to suppose that any orderly sequence of events, indicating purpose and leading to a definite result, can proceed apart from a directing Intelligence capable of planning it, and an operating Power capable of carrying the plan into effect. It is reasonable, therefore, to assume that there is a mighty Being back of all these movements in human affairs. And this is also to be inferred from the further fact that these movements continue their progress without interruption, though generation after generation of human beings pass away without beholding the end towards which they are steadily tending. The great inclusive process, whereof these economic movements are but special phases, may properly be called a process of "Evolution"; and this process is observable everywhere in human affairs, and *nowhere else in the observable universe*.¹

These considerations seem to leave us no alternative but to conclude that it is the spirit who is directing human destinies, "the spirit that now works in the

¹ See *The World and its God*, by the writer, chapters xvi.-xxiii.

children of disobedience," who is carrying on the evolutionary process to an end coveted by himself; and since we know that Satan's aim is to secure to himself the worship which belongs to God, it is not surprising that we should find the intellectual part of modern society actually attributing Divine power to Evolution. Further reference will be made to this.

But the Bible, in foretelling the coming of the "Trust of Trusts," the great Religious and Industrial Monopoly, speaks also of the coming of a great Leader, having endowments of such extraordinary kind as shall enable him to grasp and direct its prodigious energies and complicated affairs.

Likewise, in the anticipations of present-day society, we find, in association with the expectation of the great Syndicate, that of the coming of the great leader, the "Superman." For the advent of this fearful being the minds of men are being prepared in various ways. We quote further from Mr. Wilshire, first to show the expectation that the great sociological change is close at hand:—

"We are now swinging on the hinge of destiny.

We are in the transition stage of the greatest sociological event that history has yet recorded.

Let him who runs read."

But this change is not to be merely industrial and political, a mere re-arrangement of the distribution of wealth. It is, in its essence, a religious upheaval.

Thus, our commentator tells us that the end towards which the mighty social movements are sweeping is—

“the greatest the mind of man can conceive,—the perfect relation of perfected man to a perfected universe—the birth of the SUPERMAN. The striving for this is RELIGION. It is the true worship of God.”

And again :—

“Man must be united to humanity in an *organization* at once *perfectly democratic* and *perfectly autocratic*. With this advent all humanity will be at one with God, and *every man will be a god*.”

In describing the coming organization as one in which all men are united, and as being at once perfectly democratic and perfectly autocratic, this writer has, with marvellous precision and conciseness, stated the prominent identifying characteristics of the system of Antichrist as given in the prophetic Scriptures. The features of this system, upon which emphasis is there laid, are its universal or world-wide extent; its inclusion of both the spiritual and material interests of mankind; its perfectly democratic character in that the entire mass of humanity are on the same level; its perfectly autocratic character in that it is absolutely controlled and directed by the Superman, Antichrist; and finally, its exaltation of Man to the place of God, thereby fulfilling the promise which lured the human

race into its long career, now rapidly nearing an end, namely, the promise, "Ye shall not surely die: . . . ye shall be as God."

This result is now so close at hand that a mere observer of current events, laying no claim to any prophetic gift, can describe its leading features with clearness and accuracy.

Thus, again we have occasion to remind ourselves that, whenever we follow one of the present-day movements to its end, we arrive at the same result, namely, Man exalted by his own achievements to the supreme place. Whenever we count the number, it is "the Number of MAN."

Certain it is, then, that mankind is rapidly approaching the great economic change from industrial competition to industrial monopoly. Every active agency operating at this time in human affairs, whether religious or commercial, is helping it along. Whether Society shall capture the Trusts (as the Socialists fondly anticipate): or whether the Trusts (consolidated into the "Trust of Trusts") shall capture Society: or whether the antagonistic systems shall collide in a mutually destructive conflict, or unite in a peaceful confluence out of which the final System is to emerge: the result in any case will inevitably be the Religio-Commercial Prodigy, the Churchified Industrial Monopoly, over which the "Superman" will exercise his brief but absolute sway.

MR. WELLS' SOCIALISM. THE "COLLECTIVE INTELLIGENCE." "GOOD WILL IN MAN"

At this point it will be appropriate to cite the testimony of another competent witness, one who "calls himself a Socialist," who has "gone into it personally, and has studied the Socialist movement closely and intimately at first hand." This witness is the well-known writer, Mr. H. G. Wells, than whom there is, perhaps, none more competent to discuss social problems in a broad way. Mr. Wells is, moreover, by reason of his high intelligence and great candour, entitled to a respectful hearing. He has given in his book, *New Worlds for Old*, an exceedingly lucid, readable, and non-technical exposition of a very mild type of Socialism.

The feature of Mr. Wells' book which chiefly concerns us is his clear recognition and forceful statement of the fact that, in order to the establishment and maintenance of the "ideal Socialist state," there must be a *competent directing Head, endowed with intelligence of an order such as no human being has ever yet possessed.*

If, then, Mr. Wells is right in this important particular, it will be necessary, before mankind can enjoy the blessings of ideal Socialism, *first*, that the requisite intellectual genius be developed, and *second*, that the affairs of collective humanity be completely subordin-

ated to its authority. Moreover, in this view of the matter, the continuance of Socialism, after it has once been established, will be possible only upon the condition that the required, and as yet undeveloped, directing intelligence be renewed from generation to generation, and be permanently entrusted with the responsibilities of government.

Mr. Wells says, without qualification, that what is needed for the realization of the Socialist's ideals is—

"the collective mind of humanity, the soul and moral being of mankind" (p. 277).

Again he says :—

"Now it is only under an intelligent collective mind that any of the dreams of these constructive professions can attain an effective realization" (p. 281).

And he shows great discernment in saying of the "classic Socialism" of Karl Marx, that *"it has no psychology."* That would be, indeed, a fatal lack in any economic system that is to command the approval of the influential sections of the community.

It is not entirely clear just what Mr. Wells means by the "collective mind of humanity," and perhaps he does not quite know himself, seeing that the thing does not as yet exist, or at least has not yet been localized. But it is clear enough that Mr. Wells perceives the need of *superhuman* intellectual endowments for the proper management of the affairs of a

consolidated Humanity. Some towering genius *must be* at the head of such a system if it is not to fall immediately to pieces. The "collective responsibility," incident to the "collective ownership" of all land and public utilities, certainly demands a corresponding and commensurate "collective intelligence." Where, then, is it to come from; and, when it arrives, how is it to secure authority over the affairs of "collective humanity"?

Mr. Wells suggests that the needed intelligence is to be developed by *teaching*; and he defines "Human Nature" as a plastic, "teachable" thing (p. 219). But this suggestion raises the further questions—What sort of doctrine is required for the development of the collective intelligence? Whence are to come the teachers who are to instruct the people therein? And what force will constrain the "sovereign people" to submit to such instruction until the collective intelligence shall have been developed? The answers to these questions are by no means obvious.

Mr. Wells is not a Socialist of the ordinary fatalistic sort—one that regards the coming of Socialism as the inevitable outworking of a blind and impersonal evolutionary process. On the contrary, he plainly discerns and clearly describes some very formidable obstacles in its path. The first of these has been already noticed, namely, the lack of the intellectual ability and capacity required for the management of

the "ideal Socialist State,"—that gigantic and complex political institution that is to own, develop, administer, and operate all land and industries incident thereto (mining, agriculture, etc.), and all public utilities, to supervise the health of the entire community, to superintend the education of children, etc.

Then again, Mr. Wells is keen enough to see, and frank enough to say, that one of the chief obstacles in the way of the organization and proper management of such a stupendous and complicated institution as the "Socialistic State," lies in *the present constitution of human nature*. As to this he says:—

"With people *just as they are now*, with their prejudices, their ignorances, their misapprehensions, their unchecked vanities and greeds and jealousies, their crude and misguided instincts, their irrational traditions, NO SOCIALIST STATE CAN EXIST, no better State can exist than the one we now have with all its squalor and cruelty" (p. 219).

This is a great deal for a Socialist to admit; and it is quite enough, we should suppose, to destroy Mr. Wells' influence with the masses of the "sovereign people." Moreover, since Mr. Wells so clearly perceives that no better social order than that we now have is possible so long as human nature remains what it now is, we should expect him to reach the logical conclusion that an essential pre-requisite to the attainment of his ideal State is a *change of human nature*.

But he quite illogically concludes from his premises that what is needed by humanity is, not a change of *nature*, but a "change of *ideas*" (p. 219).

What Mr. Wells says in effect is, that "the people" have the *right* to the ownership of all land, public utilities, productive appliances, etc., and have the *right* to govern their own affairs, but that they are as yet *unfit* to be invested with these rights, because (1) so long as human nature remains what it now is, no better State is possible than that which now exists; and (2) collective humanity lacks the "collective intelligence," which is absolutely needed for the management of such a vast and intricate social system as the Socialists propose. And Mr. Wells knows of no way of effecting the needed change in human nature, and of developing the needed "collective intelligence," except by sound teaching.

Now this manifestly presupposes—*first*, that teachers are available and ready to teach just the sound and fruitful doctrine (whatever it may be, Mr. Wells does not formulate it) that will effect the desired transformation of human nature, and that will also develop the collective intelligence which is the *sine qua non* of Socialism; and, *second*, that the "Sovereign people" will be pleased to listen to the teachers of this (as yet unidentified) doctrine, turning a deaf ear to all others, until such time (how many years or centuries we are not told) as may be required to accomplish the above

stated results. But it is quite certain that the people, being “just as they are now, with their prejudices, their ignorances,” etc, as described by Mr. Wells, will not hear of any such delay in the assumption and enjoyment by them of their “rights,” and will not submit to the schooling of teachers such as Mr. Wells refers to—if any such there be. One of the “rights” of which the sovereign people are most jealous, and which they have learned to exercise most freely, is the right to just such teaching as pleases their itching ears.

There is no lack of teachers and teaching of this sort. Accordingly, the people “heap to themselves teachers” because they have “itching ears”; and they teach the acceptable doctrine that the people have not only the *right* to assume the ownership of all property for the benefit of collective humanity, but that they have also the *wisdom and intelligence* needed for the proper administration of the ideal Socialist state.

Mr. Wells, however, is right; and for that reason his message will not be heeded. For how may we expect that they shall *do* wisely who admittedly *lack wisdom*? The “collective humanity,” as it now exists, does indeed lack both the character and the intelligence needed for the maintenance of an ideal social order. Nevertheless, Mr. Wells allies himself with those who promulgate the popular doctrine of the “rights of man,” thus using his influence to precipitate the crisis

wherewith society is now menaced, namely, that of being subject to *force divorced from wisdom*—absolute power without the *intelligence* needed for its proper use. Nothing worse could well be imagined.

But we have not yet mentioned the ultimate agency in which Mr. Wells confides for the accomplishment of the radical transformation which he rightly deems to be a necessary preliminary to the introduction of Socialism; and here we get a peep at Mr. Wells' religion. For the performance of this great work he looks hopefully to what he calls the "Good Will" in man. It is quite evident that, to this indefinite and shadowy agency, Mr. Wells, in his soul (which is plainly not devoid of reverence) attributes the power of a god, and he therefore reverentially writes its name with initial capitals. He sees in human conduct and human history the manifestations of a force that is "constantly working to make order out of casualty; beauty out of confusion; justice, kindliness, mercy, out of cruelty and inconsiderate pressure." We might properly join issue with this statement, inasmuch as the "force" to which Mr. Wells here refers is simply the influence exerted in human society by Christianity and the Gospel. But that is, for the moment, beside the question, for we are just now seeking the agency invoked by Mr. Wells to prepare the way for Socialism. Of this alleged "force" he says:—

"For our present purpose it will be sufficient

to speak of this force that struggles and tends to make and do as GOOD WILL" (p. 5).

"There is a secular amelioration of life, and it is brought about by GOOD WILL working through the efforts of men" (p. 7).

"There is no untutored naturalness in Socialism, no uneducated blind force on our side" (then clearly Mr. Wells' god is not Evolution).

"Socialism is made of struggling GOOD WILL, made out of a conflict of wills" (p. 219).

And the introduction of Socialism will be a task demanding all the energies of this deity; for, says Mr. Wells—

"if we really contemplate Socialism as our achievement, to impose guiding ideas and guiding habits, we have to co-ordinate *all the Good Will* that is active or latent in our world in one constructive plan" (p. 219).

We need not dwell longer upon this. If Socialism is to await the transformation of human nature, and the development of the "collective intelligence," and if these great achievements are to be accomplished by the co-ordination of all the Good Will (active or latent) in our world, in one constructive plan, it will never come. There is, in that case, no more to be feared from Mr. Wells' Socialism than from his Martians. One is just as much the product of his fertile imagination as were the others. Unhappily, the

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Socialism which now menaces humanity is that which is propagated by appealing, not to the good will, but to the *ill will* in man. This is an appeal which is sure of a response. The masses of mankind are easily moved to envy and hatred of the prosperous classes. So long as people are "just as they now are, with their prejudices, their ignorances, and their unchecked vanities, and greeds, and jealousies," the appeals which will move them to the extent necessary to bring about a social revolution are those addressed to their prejudices, their ignorances, their vanities, greeds, and jealousies. The Socialism which is propagated by appeals of this sort is the Socialism that is to be feared.

THE GOVERNMENT AND THE TRUSTS. "THE GREAT PROBLEM OF THE AGE."

We quoted above the statement recently made by Mr. Alexander Graham Bell, that "competition as an element in business is going out, and monopolies, which are opposed to competition, are coming in." The recently-published views of this exceptionally competent observer of human affairs are worthy of further notice. Mr. Bell says:—

"The destruction of competition by powerful organizations seems to be inevitable. It is prob-

*ably the most characteristic feature of the age in which we live; and it seems to represent an advanced position in our civilization, reached by a gradual process of evolution with which man cannot cope."*¹

This is a weighty testimony to the mightiness of that power which Mr. Bell calls "Evolution," and which has in hand the development of our scientific civilization. That man cannot cope with it, and that the destruction of competition by means of it seems inevitable, are propositions to which we must yield our assent.

Mr. Bell further says:—

"A glance backward over the history of the struggle will assure us that these great and powerful organizations have come to stay."

In view of the great menace to humanity to which the existence of these powerful organizations gives rise, Mr. Bell declares that—

"What to do with the Trusts has become the great problem of the age."

But would it not be more logical to say that the great problem of the age is, "What are the Trusts going to do with us?" If these powerful organizations are the creations of that mighty god "Evolution," "with which man cannot cope," it would seem idle to ask what puny man is to do with

¹ *World's Work* for March 1909.

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them, and quite futile to formulate measures for dealing with them. The futility of such proceeding very clearly appears from consideration of the remedies which Mr. Bell discusses. There are, he thinks, only two possible remedies, either (1) to control by legislation the amount of profits the Trusts may be permitted to make; or (2) to buy them out, and let the Government run their business. The latter remedy is considered by Mr. Bell to be impracticable; and indeed it is far more probable that the Trusts will buy out (or capture) the Government and run its business. Mr. Bell therefore advocates the other remedy; but if this be the only recourse of society against the menace of the great monopolies, then there is practically no remedy at all. It is not possible for a legislature either to ascertain or to limit the profits of a corporation; and, moreover, it is far easier for the monopolies to control the legislature, than for the legislature to control the monopolies.

We may, therefore, count Mr. Bell among the competent witnesses who testify that the coming of the Great Monopoly is inevitable.

CAPITALISM—ITS DEFENSIVE MEASURES

It may be safely asserted, as a general proposition to which there are few exceptions, that every man who is not a "capitalist" would like to be one. The main

ground of objection to capitalism as an economic system is simply that, under its operation, only a very few persons can become capitalists, all others being apparently foredoomed, by iron necessity, to lives of uncongenial and poorly requited labour, the fruits of which go to swell the profits of the limited capitalistic class.

But, so long as this system continues to hold sway in the realm of economics, the enormous power which wealth confers upon its owners will remain in the hands of the capitalists ; and it goes without saying that the instinct of self-preservation will impel them to use that power in every possible way for the maintenance of the system upon which depends their welfare, and all that their hearts may cherish and desire. It does not come within the scope of this work to discuss all the defensive measures which are being elaborated and used for the purpose of protecting the present economic system against the menace of Socialism, and of establishing and extending its power and influence. The political discussions of the day afford sufficient information regarding the influence of the "vested interests" over legislatures and other governmental institutions, and regarding the manner in which that influence is being used.

But the system is menaced by an internal danger, namely, the possibility that it may break down by reason of its very complexity and the extreme delicacy of its multifarious adjustments. These details are becoming so numerous and intricate as to be beyond

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the grasp of the ordinary human mind. They require for their mastery men of extraordinary genius, and genius of a *new order*. As the scope and intricacies of our economic system increase, that increase creates the demand for men of corresponding capacity. If such men be not developed, the complicated, high-pressure, industrial machine, whose speed is ever accelerating, will most assuredly escape from the control of its managers, and dash itself to pieces.

In view of this tendency, it is highly interesting to note the remarkable wisdom and foresight displayed by some of our industrial leaders at this critical time, in making provision for the training and development of a *new order of industrial geniuses*. It is a notorious fact that the control of the educational machinery of the world is passing (if it has not already passed) into the hands of the capitalists. In fact, the "higher education" has become a matter so costly as to be beyond the reach of all but a favoured few.

Thus the "control" of the industrial machinery, and of the educational machinery, has come into the *same hands*; and those who grasp these great forces are intelligently and systematically planning for the "uniting of all movements for *social progress*."¹ The

¹ For evidence of the extent to which the American Colleges are devoting their energies to the maintenance of Capitalism, see "Polyglots in Temples of Babel," *Cosmopolitan* for June, 1909.

friend who called my attention to this important development of our scientific civilization spoke of it as a "daring conception of the political economist"; and he very pertinently said: "When we consider that this conception emanates from the executive head of an organization of national and international influence, successful for many years in bringing religious and reform activities into unity; that this organization finds its supporters among the greatest capitalists of our day; and that the latter definitely plan to bring such a type of being as the 'Social Economist' into existence, one's interest deepens immensely."

This new type of human genius, the "Social Economist," which it is the purpose of these centralizing agencies to bring into existence, is to be a man (or type of man) capable of handling and directing the newly developed and highly complicated *social* forces and instrumentalities. Just as the "Captains of Industry" have been developed for the purpose of handling the peculiar problems, and to direct the great energies, of the corporations and trusts,—such as the United States Steel Corporation,—so the leaders of industrial progress perceive that there has now arisen the need of "Social Economists," who shall be able to grasp the still more complex affairs, and direct the vaster energies, of the new Social Order, which the coalescence of these great corporations is bringing into existence.

The society referred to in the foregoing quotation

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is The Charity Organization of the City of New York ; and the executive head of that society has lately been appointed the "Schiff Professor of SOCIAL ECONOMY" in Columbia University. This is an entirely new department of education. It was founded by Mr. Jacob H. Schiff, a prominent and wealthy citizen of New York, and a well-known philanthropist.

The motive which prompted this endowment is doubtless the sincere conviction that mankind will be benefited thereby. Many other rich men are making use of their wealth, in one way and another, for the supposed advantage of society as a whole, and with disinterested motives. But these uses of surplus wealth are simply contributing to the fulfilment of prophecy in aiding the development of that superlative human being who is to control, for a brief but brilliant period of time, the affairs of Consolidated Humanity.

Other Universities have (I understand) already followed this lead in establishing departments of "Social Economy"; and the results of these wise measures will soon be apparent.

The scope and aims of this new department of Social Economy are well stated in the inaugural address of the first Schiff Professor, Mr. Edward T. Devine, which address has been published under the title of "Efficiency and Relief. A Programme of SOCIAL WORK." One of the opening paragraphs of this

address will suffice for our present purposes, as it gives the keynote of the whole:—

“MAN has faced three extraordinary problems. The first was the simplest: the taking possession of the physical world, the appropriation of natural forces. The second was more complex: the organization of industry, the working out of an industrial system. The third is the most perplexing: THE SPIRITUAL DIRECTION OF HUMAN AFFAIRS.”

In these few words we have a clear statement of the idea of the consolidation of human affairs, and the bringing of that consolidation under *spiritual direction*. And not only so, but the intimation is plainly given, that, when this is brought about, *Man's task will be accomplished*; for it is Man who has faced these three “extraordinary problems”; and Man is now addressing himself to the solution of the *last* and most perplexing one.

We ask particular attention to the fact that the system described by this professor of the new branch of Social Economy is, in every essential particular, identical with that predicted in Rev. xiii. In this Programme of Social Work we see the great intellectual energies, which are controlled by the higher education of the day, directed towards the fulfilment of that prophecy. The Programme of Social Work embraces the development of the Social organization,

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the training of Social organizers and Social economists, the inculcation of the Social spirit, and the diligent impression upon the public mind of the Social point of view.

It is noticeable also that, while many of the clergy are taking up the cause of Socialism (which, though similar in name, is a radically different system from the social organization proposed by Prof. Devine), there are, on the other hand, a number of the largest and most influential Churches that have passed into the hands of the capitalists, and are liberally supported by them. The cause of capitalism has also its doughty champions among the clergy, such, for example, as Chancellor Day, of Syracuse University, defender of the Standard Oil Company, and author of *The Raid on Prosperity*, an attack on the policies of President Roosevelt.

But whether men be working in one or the other of these hostile parties of Social organizers, all are working towards precisely the same end, namely, the consolidation of all human affairs, the giving of "spiritual direction" thereto, and eventually the exaltation of the Superman, the great "Social Economist," to the head of that Consolidation.

THE PREDICTED END OF CAPITALISM

The devotion of man to the heaping up of money is the outcome of three prominent traits of the unre-

generate human being, namely, selfishness, unbelief, and the vain-glory of life.

1. It has been truly said that whenever one man receives a dollar he has not earned, another man has earned a dollar he did not receive. Every one of the colossal fortunes of the day exists because of the impoverishment of many whose labour has gone to the production of the wealth that constitutes them. Business principles are frankly the quintessence of selfishness; so that no further argument or proof are needed to establish the point that devotion to the accumulation of money proceeds from selfishness.

2. Devotion to the accumulation of wealth is also an evidence of unbelief and lack of trust in God; for those who truly trust Him have the sure promise of His unfailing providence. Their trust is not "in uncertain riches, but in the living God, Who giveth us richly all things to enjoy" (1 Tim. vi. 17).

3. Finally, the possession of great wealth is a mark of distinction, giving to the possessor thereof a place of prominence among men, and making him the object of attentions that are pleasing to the natural heart. Thus the vain-glory of life incites to the heaping up of money in these last days, in which, because of their democratic character, the honours and distinctions for which men strove in other days have largely lost their value.

There is no reason whatever to suppose that an appeal to the very rich, in the name of humanity, and

for altruistic considerations, to forego the further accumulation of riches, will be of the slightest avail; for there is scarcely a man among "modern men" who, with the same opportunities, would not use them to the fullest extent for his own benefit.

Neither will denunciations of the "criminally rich" and "malefactors of great wealth," though coming from the highest official station, have the smallest effect in staying this passion for the heaping up riches in the last days.

But God is not unmindful of the use which many of those who possess great riches are making of them, or of the sufferings caused thereby to millions of human beings. Jehovah of Hosts has His own plan for dealing with the evils of Capitalism, and has given His word of comfort to those of His people who may suffer therefrom.

In James v. 1-8, we have a passage of Scripture which wonderfully illuminates the present stage of Industrialism. That this passage relates to the end-times is certain, because it is specifically addressed to those who have heaped up treasure "in the **last** days," (this is the literal rendering of ver. 3). Moreover, the counsel it gives to the "brethren," whose endurance was to be tested by the accumulation of these fortunes, is to wait patiently "until the coming of the Lord." This is a plain intimation that, when the period of swollen fortunes should arrive, then "the coming of the Lord draweth nigh" (ver. 8), so near, indeed, that

they who suffer by reason of these evil conditions need formulate no plans for their own relief. The Lord's coming will bring deliverance to them before they can accomplish anything for themselves.

The prominent features of this passage, which conveys a message of special importance at the present time, are the following:—

First. A class of "rich men" is addressed. It is doubtful if such a *class* ever existed in the previous history of mankind. There have been rich men, of course (though hardly in the modern sense); but there has been no *class* of people whose common characteristic was simply that they were "rich." There have been aristocrats, nobility, upper and lower classes, educated and uneducated classes, high caste and low caste, gentry and peasantry, literary groups, musical, artistic, scientific, political, etc. But in our day there is a distinct class of "rich men," a financial group, whose bond is simply that of wealth, its possession, its use, and particularly its augmentation. These "rich men" have their own separate and special interests, their own mode of living, their own "society," pleasures, entertainments, amusements, etc. What distinguishes them from other men is nothing more, or less, or other, than that they are "rich." And it may be remarked that what would have been regarded as a fortune one generation back would not to-day admit its possessor to the much envied class of "rich men."

Second. The rich men are admonished to weep, howling for the miseries that are coming upon them. The precise nature of the miseries which are to threaten this plutocratic class is not stated, the language of verses 2 and 3 being symbolical. But nothing that could happen would make a plutocrat so miserable as the threatened loss of his money; and that such is the nature of the predicted calamity is plain enough from the words, "Your riches have rotted."¹ The significance of this appears to be that the great horded piles of wealth have become valueless. Such would be the case if, for example, a socialistic government should declare all railroads, manufactories, etc., in which the money of the wealthy is invested, to be the rightful property of the people at large, *i.e.* of "Society." The evidences of the riches, *i.e.* the stocks, bonds, and other "investment securities" would remain, but the value thereof would have decayed. The riches would have "rotted." In like manner, the words "Your gold and silver has been eaten away; and the canker of them shall be for a testimony against you, and shall eat your flesh as fire," indicate, not the loss of fortunes in ordinary ways, but the actual eating out of the value of possessions, and that by a process which will entail poignant anguish to their owners, comparable to fire gnawing at their vitals. Moreover, these "miseries" are not

¹ The author is using in these comments the literal renderings given in Bagster's *Englishman's Greek N.T.*

merely coming upon individual members of the wealthy class, but upon the *entire group* of "rich men." Nothing but a *radical change in the social order*, such as the abolition of private ownership of capital, would bring about such a result.

Third. The passage indicates a period or era of the world's history wherein there shall be a very marked accumulation of wealth—something far beyond the ordinary fortunes of those previously reputed to be rich—in a few hands. The specific charge against these rich men is that they have "heaped treasure together." Here is a *heaping up* of treasure—the making of great piles of wealth—and a devotion to that process as the business of life. Heaping up riches is the all-absorbing occupation of these men, employing all their energies, occupying their thoughts, and forming the topic of their conversation.

The expression "heaps" of treasure aptly indicates the fabulous accumulations which a few men of this generation have amassed; and this era of heaping together of riches in amounts which render their owners conspicuous, and which separate them into a special class, began but a few years ago. So rapidly has this process of accumulation of wealth come about, and so rapidly is it running its predicted course, that the culmination of the era which it especially characterises must of necessity be very close at hand.

It is estimated, on the basis of Government Census

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Reports, that the wealth of the United States has been increased six-fold in the past fifty years. But this prodigious increase of wealth has not tended to equalize the economic conditions of the people. On the contrary, the treasure has been "heaped together" into the hands of a very small and steadily decreasing number of people; and the inequality between the very rich and the very poor is greater than ever before. It is estimated that the bulk of the wealth of the United States is in the hands of about 250,000 persons.

Fourth. The prophecy foretells that, along with this amassing of treasure by a few rich men, there will be suffering so great as to cause loud outcries; and that the cries of the sufferers are so piteous as to evoke the special assurance that they have not been unheeded in heaven as on earth, but have "entered into the ears of the Lord of Hosts."

Such suffering exists to-day, and is most acute in those very centres of human activity where the heaped-up treasures are procured. Such suffering exists in this country at a time of abundant harvests, and when barns and warehouses and stores are filled with the produce of the field, and with the products of human industry.

These cries of suffering human beings are a conspicuous feature of modern "civilization"; and, in the midst of the superabundance which the bounty of God has provided, they convict man of failure to

administer righteousness and justice even in the things upon which man himself has bestowed no labour. On this testimony, man is justly adjudged to be utterly incompetent to manage his own affairs, even to the extent of relieving destitution, and the suffering it entails, and that in the midst of super-abundant wealth. And, therefore, the judgment of God, which has waited long, draws near. For if the man of to-day is unable or unwilling to establish a social system which shall at least be free from the foul blot of cruel injustice and indifference to the miseries of the poor, and that shall put at least a limit to the oppressive power of sordid selfishness, rapacity, and greed of gain, it is the sublimity of folly to indulge in the promise and hope that a better condition will be established by the man of to-morrow. It is presumption and folly for the man of this generation to speak for the man of the next generation; and even if he could certify better things of the latter it would not relieve himself from condemnation. The man of to-day has no warrant to speak for, or to promise anything on behalf of, the man of to-morrow. Yet he not only does so, but he even seems to think that, by predicting better and more equitable conditions in some indefinite future time, he is thereby excusing his own selfish and unjust use of the opportunities which the existing system has afforded him.

But already the era of multiplication of wealth has

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proceeded far enough at least to prove beyond all doubt that increase of prosperity *does not tend to improve the character and condition of man*. On the contrary, it serves only to excite his lust of gain and pleasure, and to develop a state of society wherein there may exist at one end criminal indulgence, and at the other abject misery.

It is a very common practice of the day to solicit admiration for this glorious era of "progress" and "prosperity," by parading large figures showing the great gains which have been made in various directions. But if our scientific civilization is to be judged by the statistics of its gains, then it is condemned by its own figures; for these show that the gains in wealth, commerce, size of cities, miles of railroads, tonnage of ships, etc., whereof the age boasts, are equalled or exceeded by the increases in murders, suicides, divorces, and insanity. Each of these latter groups is increasing in the United States at a rate *far exceeding the increase in population*. These are the real fruits by which the character of our wonderful era of progress may be correctly known.

Fifth. But still more significant is the reference in the prophecy to the cry of the *labourers*, protesting against the system whereby their just reward is kept back or diverted from them.

The present era of industrialism is characterized, not only by a class of "rich men," but also by a distinct

"labouring class"; and this class, like the other, is becoming more and more conspicuous. Organized Labour is one of the chief factors of the present economic situation; and it has a definite "cry" of its own. Who is there, in these days, that has not heard the outcry of the labouring class? That feature of the era is emphasized in the prophecy: "Behold, the hire of the labourers who have reaped down your fields, which is of you *kept back by fraud*, CRIETH." The harvest which these rich men have gathered into their store-houses has been the product of human toil; and the cry of the reapers is that their hire has been kept back by fraud or artifice.

It has already been pointed out that the special complaint of the Socialist labour-leaders, and of those whom they represent, is that the wage-system is really a *fraudulent device*, whereby the capitalist is enabled to appropriate to himself as "profits" the larger part of the value of the labourer's work, and whereby the latter's labour is purchased, not at its actual *value* as measured by what it produces, but at the *market price* of labour in a competitive labour-market, *i.e.* in a market where there are always unemployed workmen competing for work. The passage is very specific in speaking of the "hire" of the workmen, thereby pointing to a state of society wherein the labour is performed, not by slaves, but by *hired* labourers. This feature of the passage is very impressive, and has

a special claim upon our attention as we see these identical conditions assuming prominence until they have become one of the most conspicuous characteristics of the society of the day.

Sixth. "Ye have lived in pleasure on the earth." Rotherham renders this, "Ye have luxuriated upon the land"; and Bagster's literal version says: "Ye have lived in indulgence in the earth and in self-gratification."

We hear and read tales of unprecedented extravagance on the part of the very rich; of entertainments which cost enormous sums; of dinners and even of single gowns which cost a fortune; of displays of dress, jewellery, and table decorations; of competition between members of the wealthy class in the matter of providing unique, costly, and sometimes amazingly grotesque features for their respective banquets and other entertainments. Styles of dress and headgear are also going to unprecedented extremes of lawlessness. Luxuriating upon the land, and living (*i.e.* spending their lives) in indulgence of all sorts and in self-gratification, are certainly among the distinctive characteristics of that class of ultra-rich which the era of industrialism has brought into existence; and "for whom judgment of old is not idle, and their destruction slumbers not" (2 Pet. ii. 3).

God has noted all these things, and has specifically foretold "miseries" coming upon the rich and self-

indulgent far greater than those now endured by the defrauded labourers, at whose expense they luxuriate on the earth. Just what form this coming calamity will take, is not definitely stated in the prophecy. Neither do present conditions admit of a prediction of its precise form; but the near approach of some catastrophe is being freely predicted by not a few of those who observe and comment upon the existing state of Society. Indeed, with economic conditions so badly out of balance—and rapidly becoming more so—it requires little foresight to predict a speedy and radical change.

Professor Ely, of Johns Hopkins University, thus expresses himself upon the present situation:—

“I must frankly say that I believe we are just beginning to enter a terrible era in the world’s history—an era of domestic warfare such as never has been seen, and the end of which God only *can* see.”

We may supplement Professor Ely’s statement by saying that God has not only seen the end, but has revealed it. Therefore they who believe His Word will not be disturbed by these things which are coming to pass upon the earth. The passage upon which we have been commenting states clearly that, when the described condition of things appears, then the Lord’s coming is so near that His people need take no measures for their own redress, or participate in any

political schemes of social reform. What they are to do is specially enjoined in the words, "Be patient, therefore, brethren, *till* the coming of the Lord." He Himself will bring deliverance to them that look for Him; for "unto them that look for Him shall He appear the second time, apart from sin, unto salvation" (Heb. ix. 28).

He Who alone can set all things right shall surely take the government upon His shoulder, and He will do it at the moment when man's attempts at self-government have most conspicuously failed.

The purpose, therefore, of this important prophecy, so clearly descriptive of these "last days," is to arouse the Lord's people, and to exhort them to be in a constant state of watchfulness and readiness for His coming.

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until it receive the early and the latter rain. Be ye also patient; establish your heart: for the coming of the Lord draweth nigh."

THE RELIGIOUS ASPECT OF SOCIALISM

Thus far our attention has been directed mainly to the economic side of Socialism, contrasting it with the existing order of Capitalism, which it aims to supplant. But, as has been stated, Socialism does not

propose merely a fairer distribution of the products of human effort. It also embodies definite religious principles. The basis of the whole movement is the profound belief in the "Solidarity and Independence of Humankind"; that "each should work for all and all for each"; that "the will of the People is the Supreme Law, and its Voice the Mandate of God," etc.¹

These are articles of religious faith. They embody, moreover, the essence of ideal or pure Democracy; and from them we may more clearly learn the drift of the various New Theology movements which give so prominent a place to the principles of Democracy, openly adopting them as *religious* principles.

Again, attention has been called to the very important fact that the doctrines of Socialism are being espoused and propagated very largely by men who have been ordained as Christian ministers. This fact tends to emphasise the religious aspect of Socialism. Although these "Christian Socialists" do not advocate all of the religious doctrines of Socialism, their advocacy of the system itself necessarily aids in establishing it as a whole.

It is the cardinal doctrine of Socialism that individual human beings are but members of one homogeneous body, namely "Society," or the Race, to

¹ "The Creed of Collectivism," as given in a booklet entitled *We-ism*, by W. E. P. French.

which body they owe everything, and from which they receive everything. This practically means that Society, or the Race, or Man, is the true god from whom all benefits flow to each individual, and whom each individual is bound to serve. Hence it is the duty of Society to care for, protect, and supply the needs of all its dependent members and devotees. But, according to the teachers of Humanism and other new theologies, Man has so recently, and thus far so imperfectly, come to the knowledge of his own Divinity, that he has yet to perfect himself in the discharge of his Divine duties and responsibilities. The "Evolution" of Man is therefore as yet incomplete; but the progress of that process is so rapid that the complete Consolidation of Man, and his ability to carry on the business of a god, may be confidently expected at an early day.

Mr. H. D. Lloyd, in *Man the Social Creator*, thus speaks of the progress that is being made in this direction :—

"Man is being slowly revealed to himself. The word the world waits for will come from those who disclose to Humanity that the perfections it has been attributing to its gods are sparks struck out of *the goodnesses it feels stirring within itself*. Mankind, struggling up out of the mud, has not dared to think of itself as the nebulæ in which is contained shining star-stuff. But it is coming to

feel that it does not need to be *Divine by proxy* any longer."

The thought contained in this passage is floating everywhere in the atmosphere of Socialism, and is, in fact, of the very essence of that system. Moreover, we have seen that all the new theologies and progressive religious movements of the day are charged with it. Mr. Newman Smith speaks of it as "one of the profoundest and most vitalizing faiths which are now permeating and renewing the Protestant world," and as being also the inspiring faith of the Modernists. From this it may be clearly seen that society as a whole is not far from that predicted state wherein Divine honours and worship shall be paid to a man. That man need only be set up as the representative of the Race in order to be the realization of the religious programme of Socialism. In the foregoing passage from Mr. Lloyd's book we have Man as Creator, and in other characteristic utterances of the day he is extolled as his own Saviour.

A few more quotations from Mr. French's book will be useful in showing how openly the religion of Humanism exalts Man to the place of God.

"We believe in the Religion of Humanity, whose God is Love, and in which Love is the fulfilling of the Law."

"We believe that Capital—the dead inert material thing—is the Creation of Labour, *the*

living God, the co-ordination of Force and Matter, the marriage of the Head and the Hand. And we believe that the product, the thing created, is the inalienable property of the Producer and Creator."

"We believe in a Community of Interest for the Community."

"We believe in the UNIVERSAL TRUST in which every Child, Woman, and Man shall hold one, and only one, non-transferrable share of Common Stock, and in which there shall be no preferred stock."

"We believe in the Gospel-of-the-Gift, and that whoso giveth Life in its highest Effort to the Service of Humanity, shall live for ever."

"We believe in the Federation of the World, the Fellowship of Nations, the Motherhood of Nature, the Sisterhood and Brotherhood of Humankind, and in 'The dear love of Comrades.'"

"Socialism is the religion of Humanity. It was begotten in Hope, conceived in Charity, and born in Honour. It was prophesied in the Past, it is being fulfilled in the Present, and it shall be the glory of the splendid Future."

"Socialism is the evolution of the human race from cannibalism and savagery to fraternalism and philanthropy; from the infamy of the swine to the splendour of God."

"Socialism is the Kingdom of Righteousness,

wherein little children, emancipated from toil, ignorance, hunger, and exploitation, shall be raised by loving care," etc.; "wherein women, *absolved from shame*, servitude, and inequality, shall be enfranchised, *owners of themselves*; . . . and wherein men, *masterless and free*, shall work gladly for family and home," etc.

"Socialism is the *extreme of democracy* meeting the *extreme of individualism*."

"Socialism is the Trinity of Love, Justice, and Truth."

"Socialism is the Gospel of the Atonement of Humanity for 'Man's inhumanity to man.'"

"Socialism is the second coming of the ELDER BROTHER."

"Socialism is Faith in the Motherhood of God, Hope in the Comradehood of Humanity, and Charity for all the world."

These definitions should be pondered and their significance apprehended by all; and especially do we commend them to the thoughtful consideration of "Christian Socialists." For these doctrines and articles of faith are inherent in the system of Socialism. They spring naturally from its root principle—the Solidarity or Brotherhood of Man; and if humanity should ever commit itself to the desperate experiment of Socialism, it will speedily find itself subject to the operation of these principles and doctrines.

SOCIALISM AND MARRIAGE

There is one feature of the programme and creed of Socialism which calls for special notice. Socialism proposes to abolish the family and the institution of marriage. This is not said to excite prejudice. Neither in stating it do we lose sight of the fact that the proposition to abolish marriage and the family is abhorrent to many who openly espouse the cause of Socialism. Yet this proposition is *inherent in the system*. It is a logical tenet of the creed, because one of the fundamental principles of Socialism is that "Society" is responsible for the care and training of all children from their birth, and is bound to discharge to every child the obligations which now rest upon its parents. Thus the family, as an institution for the nurture, protection, and instruction of children, will be no longer needed, and, its utility having ceased, it will be abolished as an outgrown device.

It also follows that, in the new order of things, marriage will have become a superfluous institution; and not only so, but marriage is already under attack as an unnecessary restraint upon human liberty. Why should such a limitation be imposed? And by what authority are "free human beings" to be thus restricted in a matter of personal choice of the very highest moment? Certainly this marriage-yoke was not

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imposed upon humanity by "the will of the people"; and inasmuch as the will of the people is the "supreme law," Society has power and authority to abolish the bondage and to establish perfect liberty of the sexes.

We have already quoted, as one of the definitions of Socialism, the declaration that it is a Kingdom in which "women, *absolved from shame*, shall be *owners of themselves*." The following, from the same book, is even plainer:—

"We believe in the sacredness of the Family and the Home, the legitimacy of every child, and the inalienable right of every woman to the absolute possession of Herself."

This feature of Socialism (and we repeat that it is a logical and necessary feature of a true socialistic order, in which the State is the father of every child, and all children are treated alike) is what most plainly marks the system as one embodying the doctrines of demons and seducing spirits. The Spirit of God, speaking "expressly," says that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons . . . *forbidding to marry*." This has been supposed by some to refer to the celibacy of the clergy; but "forbidding to marry" is not a "doctrine" taught *the people* by the Church of Rome. Moreover, celibacy of the clergy has been carried on from very early times. It is not specially characteristic of "latter

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times." It follows that "forbidding to marry" must refer to something else.

We need be no longer at a loss to understand its meaning, for the productive energies of these active days have at last brought forth a religious system which includes among its doctrines "forbidding to marry"; that is, it teaches the actual abolition of marriage,—and some are departing from "the faith," giving heed to this new religious system.

The matter now under consideration is of the utmost importance. Marriage was the *first institution* which God ordained for human society (Gen. ii. 24). It is the *one and only survival* of man's state of original innocence. It is, hence, the *last* Divine institution to be set aside by man in the exercise of his unrestrained will. The determined assault on the institution of marriage, which is now being carried on, is a striking indication that man is nearing the very end of his rebellious doings.

The Lord Jesus put the seal of His authority upon the inviolability of the marriage institution. He declared that divorce had been permitted by Moses to the Israelites because of the hardness of their hearts; but that "from the beginning it was not so" (Matt. xix. 8). And He reminded His hearers that "He which made them at the beginning made them male and female, and said, "For this cause shall a man leave father and mother and shall cleave

to his wife; and they twain shall be one flesh” (Matt. xix. 4, 5).

This proposal to abolish marriage may not be lightly dismissed, as some are disposed to do, with the fond notion that the moral sense of the people will resist it. The *moral sense* of the people will not stand in the way of the *will* of the people. The moral sense of a community is the product of that standard of morals which is recognized therein as authoritative. The moral sense of communities where the Bible has been revered, is the product of the Bible. But what is now going on, and what for a large majority of people in civilized countries *has already taken place*, and what all the important movements of the day are hastening to accomplish, is the transfer of the recognized seat of authority from the Bible to “the People.” With the authority of the Bible set aside, and the absolute freedom of man proclaimed as the establishment of the golden age on earth, there will exist no reason whatever why men and women should put themselves under the marriage yoke.

Society as a whole is being rapidly educated to accept the teaching of Socialism in “forbidding to marry.” Among the factors contributing to this result may be briefly mentioned—

1. The increasing facilities for divorce, and the largely increasing numbers of those who avail themselves of such facilities. The divorce statistics have

forced themselves upon public attention, and have been made the subject of many warnings by those who appreciate in some measure the dangers and evils into which this tendency is leading. But while men and women who, at the moment, happen not to be meditating or desiring legal separation from their mates, may admit the seriousness of the situation, the warnings certainly are not heeded by those who desire freedom from the marriage yoke. As is usually the case with public warnings, they impress only those who have no need of them.

2. The current "affinity" doctrines and practices are doing their part to banish from the minds of the people the idea of the sacredness of marriage. The "problem" plays and novels of the day are making their contribution to the same result.¹

¹ Since this volume went to the printer the first of a series of articles, under the striking title, "Blasting at the Rock of Ages," has made its appearance in a leading American magazine (*The Cosmopolitan*). In these articles, the writer, Mr. Harold Bolce, promises to give the results of investigations, extending over several years, conducted by him with the object of ascertaining just what is being taught in the principal Universities in the United States. Those articles will doubtless inform the reader, with approximate accuracy, as to the extent to which the doctrines of Pantheism (particularly in the form of Humanism) have become the accepted religion of the cultured and educated classes. We have space only to quote briefly from the editor's note. He says:—

3. General laxity and disregard of the marriage relation is apparently increasing both among those

“Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of classrooms it is being daily taught that the Decalogue is no more sacred than a syllabus; THAT THE HOME AS AN INSTITUTION IS DOOMED; that immorality is simply an act in contravention of society's accepted standards; . . . that the change from one religion to another is like getting a new hat; . . . that wide stairways are open between social levels, but that, to the climber, *children are encumbrances*; that the sole effect of prolificacy is to fill tiny graves; and that there can be and are HOLIER ALLIANCES WITHOUT THE MARRIAGE BOND THAN WITHIN. These are some of the revolutionary and sensational teachings submitted with academic warrant to the minds of hundreds of thousands of students in the United States. . . . ‘The social question of to-day,’ said Disraeli, ‘is only a zephyr which rustles the leaves, *but will soon become a hurricane.*’ It is a dull ear that cannot hear the mutterings of the coming storm.”

According, then, to this witness, the demoniacal doctrine subversive of marriage is being openly taught at some of the leading American colleges.

It must be borne constantly in mind that, according to the principles of democracy, which are firmly established throughout Christendom, the foregoing, and any other evil doctrines, become *right* the moment they are *sanctioned* by “*the people.*” And who can question but that such “liberal” doctrines and practices are much more acceptable to the taste of the public than the old straitlaced notions, which were “arbitrarily imposed” upon the enslaved human intellect in the days when men were dominated by the now “crumbling creeds”?

who are within and those without the marriage state. In some countries (as Italy, for example), where facilities for divorce are not so abundant as in the progressive United States, the opinion is quite commonly and openly held among the lower classes of society, that it is best to dispense with the marriage ceremony at the beginning of their domestic relations, and thus ensure against possible inconvenience in case those relations prove unsatisfactory.

4. There is an esoteric teaching of "Christian Science" which has an important bearing upon this subject, and which, therefore, we cannot dismiss without at least a brief reference. This extraordinary and unspeakably vile teaching is to the effect that when women become proficient in "Christian Science" they will be able to bring children into the world without natural conception. This is a peculiarly subtle and dangerous attack upon the sacredness of marriage, for it is conducted behind the mask of a pretended lofty spirituality. It is therefore most needful that the people be plainly warned against it. This has been very thoroughly done in a book recently published by Dr. I. M. Haldeman, of New York City, under the title, *Christian Science in the Light of Holy Scripture*. Concerning the seriousness of the doctrine upon which we are now commenting, Dr. Haldeman well says:—

"Abolish marriage, break down the sacredness of motherhood, the nobility of fatherhood, and the unashamed right of childhood, and every

institution of order and decency would go down with a crash.”

We are surely warranted in regarding this doctrine as of special significance, in view of the rapid spread of “Christian Science,” and in view of the fact that the Spirit of God has expressly declared that a feature of “the latter times” should be a departure from the faith, and a giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy, having their conscience seared with a hot iron, *forbidding to marry*. With this Scripture to guide us, we need be at no loss to determine the source of that evil system known as “Christian Science.”

5. The looseness and immodesty which characterize Spiritist movements are likewise operating against the sacredness of marriage. This matter has forced itself upon the attention of Christian people of late. Many of the meetings where unusual experiences are sought and unusual manifestations given, have been characterized by a flagrant disregard of the restraints ordinarily observed between the sexes. In fact, it may be stated, as a general rule, that the yielding of one’s mind and body to Spiritist “control” in any of its many current forms, causes deterioration, physically, mentally, and morally.

This latter phase of current events is supposed by some students and expositors of Scripture, and not without reason, to be paving the way for the reproduction of the awful conditions prevailing on earth before the

flood, and described in Gen. vi. 2-5. When demonism reaches this stage, the judgments of God cannot be longer restrained.

But whatever, in all the changes that are taking place, may be yet involved in uncertainty, and whatever room there may be for differences as to the tendencies and outcome of some phases of the great socialistic movements of the day, there can be no doubt at all that their main object is to declare the absolute freedom of mankind from all external authority, and to establish a system wherein Society shall administer *all* the affairs of a consolidated Humanity.

ZIONISM

Our review of the great movements of the day would be incomplete without a reference to Zionism, which came into existence in 1897 (the first Zionist Congress being held in Basle, Switzerland, in that year) and which has developed astonishing vigor during the short intervening period.

Prophecy assigns to the Hebrew nation a prominent part in the convulsions which are to mark the close of this age and the beginning of that which is to succeed it; and the fulfilment of these prophecies requires that the Jews should have at that time a recognized *national* existence, such as will admit of their entering into treaty relations with the great powers of the world.

The history of mankind presents no fact more

remarkable, and none which is less susceptible of explanation to the natural mind, than the fact that the Jews have been, always and everywhere, prevented from merging with the peoples where they have dwelt throughout this long age. And now we behold the astounding spectacle of an awakening of the Jewish *national* consciousness after a sleep of nearly two thousand years' duration. After that long period of denationalization there is seen the beginning and growth of a world-wide Jewish *national* movement.

The inspiring sentiment of this movement is the thought of repossessing the land promised by God to Abraham, Isaac, and Jacob.

What appeared to be, a few years ago, insuperable difficulties in the way of this movement, have been one by one removed. The overruling hand of the Almighty has been so shaping the affairs of the nations, that now, with the late political revolution in Turkey, the last formidable obstacle seems to have been taken out of the way.

If we bear in mind the part which the financial powers are to play in these closing scenes of our age, and also the fact that these financial powers are very largely in Jewish hands, we shall the better appreciate the great significance of the Zionist movement. Up to this time these tremendous financial interests have been held by individual Jews, citizens of various countries, and united by no political bond. What a mighty factor in human affairs will be brought into

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operation when these several financial interests are consolidated! What the "great powers" need in order to prosecute their rapidly growing military and naval programmes is MONEY. Commercial rivalry is intensifying. National existences are being imperilled by the possibility of losing important channels of trade. Hence armaments are growing in proportion to these national fears. Germany unexpectedly accelerates her naval programme by the seemingly trifling period of four months, and England is thereby thrown into a perfect fever of anxiety. So we see on all hands increasing "distress of nations *with perplexity*." Meanwhile the nations will be compelled to negotiate loans, because the limits of revenue by taxation have been practically reached.

This situation is what gives the Jewish financiers their great opportunity. And now that a Jewish national consciousness has been awakened, what is more natural and probable than that, as a condition of additional loans to the great powers, the Jewish financiers should demand treaties guaranteeing national existence to the Jews?

Assuming that events take this likely course, and that Judea becomes the home of the great creditor-nation of the world, the next development would be easy to forecast. But it has been *already long ago foretold*. In Daniel ix. 27, we read of a treaty between the Jews and a great world-power guaranteeing to the former certain privileges for a period of seven years,

which treaty the guarantor breaks in the middle of that period, thus precipitating the great tribulation, or "time of Jacob's trouble." Then, in Zechariah xiv. 2-4, we read that *all nations* shall be gathered against Jerusalem to battle; and that the Lord shall then go forth and fight against those nations; and that His feet shall stand in that day upon the Mount of Olives. What should bring all these nations at once against Jerusalem except the onerous obligations imposed by the astute money-lenders as conditions for their financial aid? The invading powers must have a common cause, for they are acting together; and we have in full view a situation which would furnish such a common *casus belli*. The debtor is very obsequious when coming to borrow, but often fierce and belligerent when the terms of payment have to be met. This is particularly true when the borrower feels those terms to be hard, and we know that the Jew has learned how to take full advantage of the necessities of those who come to him for financial aid.

Furthermore, the fires of hatred against the Jew have not died out. On the contrary, they have, within recent years, flared up and burned more fiercely than at any time during the long era of Jewish dispersion and persecution. Heretofore this strange hatred (known to-day as "Anti-Semitism") has necessarily expended itself against individual Jews. But given a *Jewish nation*, and one that has gained the galling power of a creditor over other nations, and it is certain that this

age-long and world-wide hatred would take a *national* form, and would break out, on slight provocation, with all the intensity predicted in the ancient prophecies.

It is evident, moreover, that should the Jews aggregate their capital and become a great creditor-nation, with fiscal agencies in all commercial centres of the world, they would be the suppliers of capital, not only to Governments, but also to industrial enterprises. The pre-eminent commercial aptitude of the Jew, and his quick apprehension of economic problems, are recognized on all hands. It is reasonable, therefore, to suppose that Jewish financiers have long ago realized the great advantage they would obtain by consolidating their capital—forming, as it were, a Money Trust; and it may also be safely assumed that plans have been already considered for bringing about so desirable an arrangement. The establishment of a Jewish State, with its capital at Jerusalem, would make this very easy of accomplishment; and thus the city of David might quickly become the most important city on earth, as well as the object of universal jealousy and hatred.

It is evident that, should the money-power ever be consolidated (and if present commercial tendencies work out their ultimate result, it is inevitable), that power will really dominate the politics and industries of the world. It is further evident that the head of the Money Trust would be the most potent individual in the world. He would be virtually the head of the consolidated human interests. Add to these considera-

tions the fact to which prophecy testifies, namely, that the Antichrist—the head of the ultimate religio-commercial system—will be a Jew, with headquarters at Jerusalem, and we may plainly see that this great Zionist movement is, like all the other notable movements of our day, heading directly towards the consolidation of human affairs into a world-wide, all-embracing System.

And it should be noted in this connection that Zionism, while intensely *national* in character, does not propose to revive the ancient *religion* of the Jewish people. This is, to my mind, the strangest feature of Zionism. Every national revival among the Jews in their past history has been a *religious* revival. That there should ever be a national revival of Judaism which should be absolutely destitute of the religious element, and which should make absolutely no appeal to the religious feelings of the people, would be deemed an *a priori* impossibility. And yet it is necessary, in order for prophecy to be fulfilled, that a large number of Jews should return to, and should occupy, Palestine in a *condition of religious apostasy*. This event seems to be now close at hand; and, in spite of all opposition, hatred, spoliation, and persecution, the hated and despised Jews have possessed themselves of such financial resources, and of such commercial influence, in every part of the world, as to prepare all that is needed for the rapid fulfilment of the other steps of the prophetic programme.

SECTION IV

LATTER-DAY IDOLS

THE Scriptures examined at the beginning of this volume state very plainly that the great System of the end-times is to be a gigantic and practically universal system of Idolatry. The Desolator is to come "upon the wing of abominations," that is to say, of idolatries. It is therefore a very important part of our task to inquire into the idolatries of our day, and particularly to ascertain whether the tendency to create and pay homage to idols is, or is not, one of the characteristics of the "modern man." For this reason, we ask the reader's patient consideration of what follows.

The Scriptures contain many warnings against idolatry: but by many readers of Scripture these are supposed to have no application in our day except to the heathen. That, however, is a very mistaken view of the matter. It involves a mistake as to what constitutes idolatry, and a mistake as to the religious sentiments of modern society. The fact is,

that these are days of gross superstition and flagrant idolatry.

Here are some of the admonitions of the New Testament with reference to idolatry :—

“Wherefore, my dearly beloved, flee idolatry” (1 Cor. x. 14).

“Ye know that ye were Gentiles, carried away unto these dumb idols” (1 Cor. xii. 2).

“The works of the flesh are manifest, which are these . . . idolatry” (Gal. v. 19, 20).

“Nor covetous man, who is an idolater” (Eph. v. 5).

“Mortify, therefore, your members which are upon the earth . . . covetousness, which is idolatry” (Col. iii. 5).

“Little children, keep yourselves from idols” (1 John v. 21).

Let it be particularly noted that these admonitions are addressed, not to the heathen, but to the Lord’s people; and they are much needed.

Of God’s redeemed people of old, it is written, for our admonition, that they “mingled among the heathen and learned their works. And they served their idols; which were a snare unto them” (Ps. cvi. 35, 36). This danger is just as great and imminent to-day as it ever was.

It is not generally supposed that people in the centres of twentieth century civilization are living in

the midst of gross idolatry; yet such is the fact. Idolatry flourishes vigorously, not in heathen lands only, but in civilized lands. The difference is one of form. In one locality we have idolatry adapted to the degraded and ignorant. In the other, it takes on forms suitable to the cultivated and refined.

In the scale of civilization the difference between those human beings who are at the bottom and those at the top is a difference of degree only. In nature there is "no difference" (Rom. iii. 22). Culture changes man outwardly, but not inwardly. It changes his behaviour, but not his nature. It is God only Who can work *within* a man to do "that which is well pleasing in His sight" (Heb. xiii. 21, Phil. ii. 13). Man looks only on "the outward appearance," and is satisfied if the surface be seemingly clean and respectable. But God sees the inside as well as the outside; and, judging from His created works, He is far more particular as to the state of that which is within than of that which lies on the surface.

Man, as he becomes more educated, may change his idols, but he *does not turn from idolatry until he turns to God*. "Ye turned to God from idols to serve the living and true God and to wait for His Son from heaven" (1 Thess. i. 9, 10).

Worship or service directed to another than the living and true God, or trust reposed in another (person

or thing) than in Him, is idolatry. God's people of old, who were delivered by Him out of Egypt, were constantly falling into idolatry. And God's people of to-day, who have been delivered out of the moral Egypt under the blood of Christ, the true Paschal Lamb, and who have crossed in Him the Red Sea of His death and resurrection, are not safe from the snare of idolatry. The repeated warnings of Scripture clearly show this. The danger to the Israelities was from the idolatrous practices of the surrounding nations. So God's people to-day need to be specially warned regarding the idolatries of "this present evil world" in which they are sojourning.

The particular example of idolatry, to which our attention is expressly directed by the New Testament, is one whose lessons have not become by any means obsolete. In 1 Cor. x. 7 we read: "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." How many lives, even of those who profess to be, as to their earthly experience, in the wilderness with Christ, would be aptly summarized by this brief description? The episode to which the Apostle referred in this passage occurred while the redeemed people of Jehovah were journeying with Him through the wilderness; and these wilderness experiences have a special application to Christians, for whom this world has been made, by the cross of Christ, a wilderness, through which

they are passing with Him to the glory which they are to share when He shall appear. In the same chapter we are explicitly told that the people of Israel in the wilderness "did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them: And that Rock was Christ" (ver. 4); and it was subsequent to this that they fell into idolatry. We also read in that chapter that "all these things happened unto them for types: and they are written for *our* admonition, upon whom the ends of the world (or ages) are come" (ver. 11, marg.).

What, then, is an idol?

It is safe to say that every man has a god; and that most men have more than one. A man's god is that to which he looks for help, support, deliverance from trouble; that in which he trusts for the transformation or improvement of the world, and the elimination of its evils; that which he voluntarily serves, praises, and glorifies.

All men recognize that humanity as a whole is in great distress at the present time; that it is compassed by invisible dangers, exposed to diseases which strike their unsuspecting victims out of the air, food, and water; that it is struggling onward upon the path in which it finds itself, and is progressing with difficulty because weighed down by a great load of misery. Whatever difference of opinion there may be as to how

mankind got into this path, and as to where it will eventually lead, there can be no question as to its sorrows and dangers, and as to the nature of the experiences which it furnishes to those who tread it. It is clear to all that the world, however bright in spots, abounds with many and great evils and perils.

It is probable, too, that all men cherish a hope of coming deliverance; though possibly there may be some who utterly despair of better things for humanity. Ignoring such possible exceptions, we may say that all men put their trust in some thing or things, external to themselves, to bring about more favourable conditions for humanity. Those who do not trust for this in the God of the Bible, and in His revealed purposes in Christ, must necessarily put their trust in idols. God is "living and true." Idols are non-living and false. Hence, when it is written of the Thessalonian converts, that they "turned to God from idols," it was "TO SERVE THE LIVING AND TRUE GOD."

In whatever part of the earth man may be found, his state is always such as to make him deeply conscious of the need of a god; and since, in the unbelieving heart, the need usually creates that which answers to it, man everywhere makes for himself gods. Advance in civilization does not remove or even diminish the consciousness of the need of a god. If anything, it increases that need by enlarging man's horizon of the attainable. Hence progress in culture does not check

the creation of idols. It only modifies their characteristics. There is, therefore, but one escape from the condition of idolatry, and that is to turn to God,—the God of Revelation.

An idol, then, has no real existence. “We know that an idol is nothing in the world” (1 Cor. viii. 4). It is an imaginary thing, an *idea* or ideal, as the word in the original (*eidōlon*) signifies. The idol of the heathen is not the device of wood or stone which his fingers have fashioned. That figure is only a *representation* of the idol which his mind has conceived. The idol is the product, not of man’s fingers, but of his *mind*. The *image* which man sets up as his god, is the product of his *imagination*. It is in the making of images—unrealities vested with the garb and qualities of reality—that the imagination really exercises itself, and from which that faculty derives its appropriate name.

The faculty of imagination, in its incessant activity, turns out many products which the consciousness of man recognizes as unreal, and which serve only for his entertainment. But the very highest exercise of the imagination is in first creating *imaginary beings*, which become real beings to their creator, and to which are attributed powers far transcending those of the individual man; and in then disposing these imaginary beings propitiously towards mankind, so that they exert their powers on its behalf. When man comes to believe and trust in such beings or images, they are his idols.

IDOLS AND THEIR REPRESENTATIONS 277

The idols in which man trusts may or may not be represented before his physical eyes by a device or figure of wood or stone, or by a pictorial representation. The higher and more fully developed are the man's mental powers, the less need he has of such a representation of his idol. The poor savage, and the man of low intelligence, require a materialization of their idol or image to help them to fix their thoughts upon it, and in order that their fellow-worshippers may have something tangible around which to gather. But the doctor of philosophy can pay his reverential service to a mere abstraction, and needs only a name (preferably a long one) whereby his idea may be identified, for the purpose of worshipful communion with others who trust in the same idol. Yet even such highly civilized idolaters are in the habit of calling upon the resources of art to furnish visible representations of the idols which their own imaginations have called into existence, and to whose supposed superhuman powers they are trusting, and teaching others to trust, for the blessing of mankind. Illustrations of this form of idolatry, which are familiar to all intelligent persons, will be given later on.

The act of setting up an idol, whatever its form or name, involves the tacit assumption that man, though unable himself to remove the evils within and around him, is nevertheless capable of producing something, or starting some movement, or setting some agencies

into operation, which can do for him the things that he cannot do directly for himself. Such thing, movement, or agency, which is to accomplish results beyond the power of the man who creates or starts it into operation, is truly an idol. It has no real existence, being a mere abstraction, and of course has no power of its own.

Thus it will be seen, upon close scrutiny, that the various agencies in which the modern man is trusting for the improvement and ultimate salvation of humanity, and to which he gives various imposing names of his own choice, are *human* in their origin. The power attributed to them, and the results expected from them, all involve the tacit assumption that man, if unable to save himself directly, is nevertheless able to *create* a god and saviour, or as many gods and saviours as may be needed, to accomplish the great work of raising mankind into the ideal condition of peace, righteousness, and universal contentment.

Man, whose strength and energies, both physical and mental, depend absolutely upon material food and drink, which must be supplied to him (for he cannot create them), thus indulges the folly of supposing that, with the strength derived from these *material* things, he can create agencies, or start and carry on movements, capable of lifting him up and out of the evil *moral* atmosphere in which he has always existed since the Fall.

Thus, if the chain of cause and effect as it exists in human thought be traced to its end, it will be found

that the desired result for which humanity strives (which we may call "salvation") is to be accomplished by means of agencies which are the product of merely human energies, which in turn are the product of material substances (food and drink) supplied gratuitously to man out of the storehouse of nature. Man's scheme of salvation is thus seen to have its basis in food and drink. Yet this scheme of salvation commends itself to the "modern man," because it is more "rational" to believe in it than to believe in the revelation of the God who created man, and who "caused the grass to grow for the cattle and herb for the service of man; that He may bring forth food out of the earth" (Ps. civ. 14), without which food, man and all his imaginations would quickly perish. Such is "rationalism," and such is the nature of the human reason which, to the modern man, is the final authority and arbiter of truth.

THE METHOD OF IDOL-MAKING

The method which man pursues in fashioning his idols next claims attention. That method is Divinely described in Isaiah xlv., and a brief consideration of this important chapter will show that, while man has, during the intervening centuries, changed the forms of his idols, he has not changed his method of making them.

In the first part of the chapter, Jehovah declares Himself to be the only God and Saviour, and pledges Himself to bring full redemption and deliverance to His people. "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts: I am the first and I am the last; and beside Me there is no God" (ver. 6).¹

But in the very presence of this revelation which God gives of Himself as Redeemer and Deliverer, and in the face of His revealed purposes in grace towards helpless and needy men, the latter give themselves over to fashioning idols. But "they that fashion a graven image are all of them vanity, and the things that they delight in shall not profit" (ver. 9).

And this is how the idol-maker proceeds:—

"The smith maketh an axe and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm; yea, he is hungry and his strength faileth; he drinketh no water, and is faint" (ver. 12).

The idol-maker himself fabricates the very tools out of which he makes his idol, and the latter, which is to do things far beyond the power of its own maker, is formed by the strength of man's arm. And that strength is not the puny creature's own. Its continuance, so long as it lasts, depends upon food, and for that he is dependent upon God. If he hungers, his

¹ The translation is that of the Amer. R.V.

strength fails. If he drinks no water, he becomes faint. Without these supplies he cannot go on with his idol-making.

“The carpenter stretcheth out a line; he marketh it with a pencil; he shapeth it with planes, he marketh it out with the compasses, and shapeth it after the figure of a MAN, according to the beauty of Man” (ver. 13).

Back of the gods which men make, is always the figure of Man himself; for the one who makes the gods is necessarily greater than the gods he makes; and the maker of the idols naturally serves also as the model upon which they are fashioned.

“He maketh a god and worshippeth it; he maketh it a graven image and falleth down thereto. He burneth part thereof in the fire; and with part thereof he eateth flesh; he roasteth roast and is satisfied; yea, he warmeth himself, and saith, I am warm, I have seen the fire; and the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth, and prayeth unto it, and saith, Deliver me, for thou art my god” (vers. 15-17).

This passage speaks of two kinds of gratification for which the heart of man seeks, namely (1), warmth, that is physical comforts, and (2) food, that is the things which satisfy the natural appetites. The idol-maker is represented as making his idol of the *same*

materials, and by the *same processes*, employed in supplying these physical gratifications. We may safely assert that this description of what constitutes the essence of idol-making was never more applicable than at the present day. The boast of the age is the great progress which man has made, and is making, along *material* lines. By his natural powers man has wonderfully multiplied methods and appliances for ministering to his physical comforts and conveniences, and for satisfying his natural appetites. The factors of this progress are the natural powers of man, exercised in the making of inventions and in the construction of mechanical appliances of all sorts; and the chief results of this progress are—(1) things which minister to the comforts of man, and (2) things which respond to the desires and appetites of the natural heart,—“he burneth part thereof in the fire,” thus making himself comfortable; “and with part thereof he eateth flesh,” thus satisfying his desires.

Furthermore, man gains these ends (that is to say, warmth or comfort, and food or gratification of the natural desires) by exerting his own natural powers upon *material substances*, as wood and metal. By the very *same powers*, exerted upon the *same substances*, he fashions a god, to which he says, “Deliver me, for thou art my god.” For to what is the modern man looking for deliverance but to the very progress which he is himself achieving by the manipulation of the

substances he finds in and upon the earth? It is a true picture.

“And none calleth to mind, neither is there knowledge or understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it; and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree?” (ver. 19).

Is this rationalism or irrationalism? Shall man trust for his moral uplift to that which roasts his food and warms his body? Shall expedients of man’s own devising be trusted to abolish the evils within and around him? Such is certainly the teaching which is acceptable to the modern man, and which, because it is acceptable to him, the teachers whom he supports are zealous to supply.

We should notice also the prominence given in the foregoing passage of Scripture to man himself as the agent who does all this. “*He* maketh a god,” “*he* maketh it,” “*he* burneth it,” “*he* eateth,” “*he* roasteth,” “*he* warmeth,” “*he* falleth down.” It is all man’s doings, and the grand result is that man eats and is satisfied; he warms himself and says, “I am warm, I have seen the fire.” This is, indeed, the grand result of all of man’s progress and civilization. Or rather it is the result *at which they aim*; for it must not be forgotten, there be as yet but few who enjoy the

coveted privilege of warming themselves at the fires which civilization and progress have kindled, and who have secured possession of the coveted places at the banqueting tables which these beneficent agencies have provided. The great majority of human beings are still shivering and hungry, notwithstanding all that civilization and progress have done. They are wondering when these miracle-working agencies are going to do something for *them*. They have for a long time been urged to do homage to modern progress and civilization, and to join in the anthems of praise which the modern man is for ever raising to himself and his doings. But these dissatisfied ones are now, as we have seen, beginning to clamour and crowd for seats at the table, and for places near enough to the fire to feel something of its warmth; and this crowding threatens serious disturbance to the arrangements which the leaders of the age have made for their own comfort and glory.

But our chapter very plainly declares that it is vain to look to human agencies for help and deliverance. God will accept no aid whatever from the modern man, or from his inventions, his sciences, and the other things wherein he trusts, and whereof he boasts. If it were otherwise, man would indeed have some ground for boasting of his own achievements, and flesh would have whereof to glory in God's presence, saying, "See what science, invention, and human progress have

accomplished!” Deliverance and a glorious salvation shall surely come; but man’s ways, his ingenuity and schemes of betterment, will have no part whatever in bringing it about. For God says, and this is the climax of the lesson here taught—

“Sing, O ye heavens, for JEHOVAH HATH DONE IT.” “I am He that stretcheth forth the heavens ALONE, that spreadeth abroad the earth BY MYSELF; that frustrateth the signs of THE BOASTERS; that turneth wise men backward, and maketh their knowledge foolish” (vers. 23–25, marg.).

Yes, the scientific civilization, which has been spreading itself over the whole earth during the past century; which has developed into a vast system so complicated that nobody understands it, uniting peoples of different nations in economic relations of the most intricate sort; and which has at last aroused the long-slumbering millions of the East and taught them modern warfare, the white man’s vices, and other civilized arts, will surely crumble at the appointed time into utter nothingness; and there are not wanting even now those who, without any help from the sure word of prophecy, very clearly foresee and plainly foretell the fast-coming catastrophe.

We would therefore most earnestly exhort God’s people to be wholly detached in heart from the world-system, and from sharing, *in the smallest degree*, in admiration of the doings of this scien-

tific age. "Little children, keep yourself from idols."

THE "GODS MANY" OF THE MODERN MAN

What, then, *are* the gods to which the men of the day are looking to bring benefits and blessings to humanity, to elevate mankind, and generally to do for them what they are unable to do directly for themselves? It is desirable that we should have the clearest information as to this; and we have not far to look in order to discover that there are "gods many." We hear on all sides, and our attention is called in all the multiform literature of the modern man, to the great things that are being done for humanity by Science, Evolution, Invention, Education, Federation, Progress, Liberty, Fraternity, Democracy, Reason, Commerce, Manufacture, Civilization, Art, Prosperity, Wealth, etc.

When the modern man looks back with pride upon the career and advancement of humanity, he gives to God no glory for any gain he recognizes, but says of these creatures of his own imagination, "These be thy gods, O Israel, that brought thee up out of the land of Egypt" (Ex. xxxii. 4). And to these he looks to bring him into the land of Canaan, where humanity shall enjoy peace and plenty for ever.

Men are so blind and foolish as not to see that these imposing names, the sound of which they so delight to hear, stand for mere abstractions, creatures of the imagination, having no real powers, and indeed no real existence;—that they are but ideas, *ideals*, *idols*. These are, in the strictest sense, idols, in so far as they are credited with results that have been accomplished for man's benefit, or are looked to for further help and deliverance. It requires but little attention to the real significance of these names to perceive that they represent idols created in the manner described in Isaiah xlv. ; that is to say, they represent the application of man's *natural powers* to the *substances and forces of nature*, for the production of things which minister to man's *material* welfare. And the energies whereby these lines of human activity are prosecuted, are derived wholly from food and drink. They are purely *physical* energies, yet with them man assumes to create *spiritual* agencies. Neither the natural powers, nor the substances on which they operate, nor the energies employed in such operation, are from man himself. Yet none calleth to mind, neither is there knowledge nor understanding to say, “I have burned part of it in the fire, yea, also, I have baked bread upon the coals thereof.”

Neither is there discernment to perceive that all these abstractions have only a human origin ; that they cannot rise higher than their source ; and that in

trusting in them and worshipping them, man is really trusting in and worshipping himself. Count the number of all these idols wherein the modern man reposes his confidence, and it will be found that their number is "the number of Man."

We have said that, in trusting these creatures of his own imagination (for outside of human thought they have no existence), and in crediting them with all the fancied gains of humanity, past and future, man is really trusting and praising himself. It is highly important for Christians to understand this, for their own safety. This trust in, and glorification of, Man, is the very essence of the religion of Humanism, which, as we have seen, is gaining ground in every direction. Whichever way we have turned our eyes, we have seen this religion making its appearance and taking definite form and substance. It is true that the worship of Man as really Divine is not often openly avowed; but frequently men engage in it quite unconsciously of what they are doing. The natural heart of man furnishes soil which is thoroughly congenial to the principles of Humanism, particularly to the idea that man is, in some measure, the agent of his own salvation. There is probably not a Christian denomination that is not more or less permeated by the leaven of legalism, or salvation through man's own works. We all, therefore, have need of the clearest warning of this danger.

But while Humanism is really the religion of many who are not conscious of it, some who understand their own attitude have already proclaimed its principles with a distinctness which leaves nothing to be desired on that score. For example, in the little manual of the “Religion of Humanity,” from which we have already quoted, the commandments enjoined by this religion begin with the following paraphrase of Exodus xx., the main feature of the paraphrase being that in the place of God the writer has substituted the “Soul of the Race” :—

“And the Soul of the Race, the great white sacred Flame which was born of Human Love and slept through the ages of Injustice, Cruelty, and Fear, awoke from its Phantom-haunted slumber, and seeing on high the Shining Star of Hope, spoke these words, saying—

“I am the Spirit of Altruism, which brought thee out of the land of Selfishness, out of the House of Want, and out of the Bondage of the Mammon of Unrighteousness.”

This is the ground that the pioneers of Humanism have already reached ; and this is the direction in which the New Theologians, Modernists, Christian Socialists, and others are leading their followers. Doubtless many of these advanced (and advancing) theologians of to-day would say that the foregoing represents an extreme view, and that they do not countenance

it. Nevertheless, the position taken by the writer of the above passage, which represents Humanism as stripped of all disguises, was not reached at a bound, but by steps. Those who are as yet a long way from that extreme position, but are moving towards it, will surely reach it sooner or later if their progress be not arrested; and we have abundant reason for expecting that many will embrace to-morrow doctrines and principles which repel them to-day.

The religion of this outspoken Humanist does not differ in principle from that of many who, without having so definitely formulated their creed, are just as truly, in their hearts, giving credit to human genius, under the names of "Science, Evolution, Progress," and the like, and who are saying in effect, "These be thy gods, which brought thee up out of primordial slime, and out of primitive barbarism; and which are now bearing thee triumphantly forward to the golden age of human development, to the man-made paradise wherein perfect liberty shall be enjoyed by all humanity, and where man shall freely eat of *every* tree of the garden."

We have said that men of these intellectual and enlightened days need not to make to themselves figures in wood or metal, or pictorial devices to represent their gods. Nevertheless, they often do so; for our eyes are frequently greeted with figures of

stalwart and symmetrical females, which, we are told, represent Science, Art, Justice, Manufacture, Invention, etc. At the very gateway of this idolatrous land of America stands a figure—colossal in man's sight—but oh, how puny and contemptible in the sight of God!—representing “Liberty enlightening the World.” The “Goddess of Liberty” surmounts the Capitol at Washington; and the most admired building there, the Congressional Library, is a veritable temple of Humanism, covered with designs and inscriptions to the praise and glory of Man.

But it will be profitable to examine more closely some of these latter-day idols, in order that we may clearly understand of what they are composed, by whom they are made, and what claim they have upon our admiration and confidence.

“SCIENCE”

Here is an idol that has multitudes of worshippers, including the wise, the intellectual, and the cultivated of the earth, and whose great achievements are frequently extolled from prominent pulpits. Science is proclaimed as a great goddess. She advances majestically and triumphantly, sweeping away, with her puissant arm, the obstacles that would bar human progress. She blesses mankind in many ways, teaches

this and that, surprises her devotees daily with fresh marvels, works mighty miracles, manifests great signs and wonders, and eventually is to transform the world.

We should recall at this point the part which the leaders of modern thought assign to "Science" in the great movements of the day. From what they say about "Science," it will be seen that we indulge in no exaggeration in characterizing the latter as one of the most conspicuous idols of this idolatrous generation.

I wish it to be clearly understood that it is solely against the theological use (or abuse) which, in our day, is so freely made of the abstraction called "Science," that I utter my earnest protest—a use which I unhesitatingly characterize as sheer idolatry. There is undoubtedly a strong tendency in the mind of the average man to exaggerate the physical benefits which have come to humanity through the better comprehension of the materials and forces of nature, and in general through those pursuits which are classed as "scientific." But this exaggeration of physical benefits is a small matter. When, however, we have *spiritual* results attributed to Science, and not only so, but results of a revolutionary character—nothing less, in fact, than the removal of the ancient foundations of faith, and the substitution therefor of other foundations entirely of modern construction and human fabrication—we have to deal with a matter of the very highest importance. We have no quarrel whatever with the investigation of the physical

universe, nor with those who devote themselves thereto, though we expect no real gain to mankind from their efforts. Nothing is worthier of the natural powers of man than the study of the works of God, which "are great, and are sought out of all them that have pleasure therein" (Ps. cxi. 2). I believe that no true man of Science (and I have enjoyed the acquaintance of many) will take exception to this protest against the use which the new theologies are making of an imaginary "Science," a creature of their own imaginations, having no real existence.

Thus the Modernists declare their task to be the bringing of "the religious experience of Christianity into line with the data of contemporary *science* and philosophy"; while at the other extreme, that of advanced Protestantism, Mr. Campbell declares the New Theology to be "the religion of Science," "the recognition that, upon the foundations laid by modern Science, a vaster and nobler fabric of faith is rising than the world has ever before known."

Mr. Newman Smith declares that "the two factors of modern civilization are Science and Democracy," and that the Modernists are "laying broad foundations in history, science, and democracy."

In full accord with these utterances are the conclusions stated by Dr. Broda in his article on "The Future of Religion." He says, for example, that among all the white races "the historic faith has been

saturated with *new scientific* and social ideas"; that among the causes of the current revolution in religions "the first place must be given to the discoveries of *modern science*"; that among agnostics there are tendencies towards "realizing the religious significance of the new discoveries of *science*"; that even among the semi-civilized nations "are springing up new creeds which are cultivating the modern *scientific* spirit"; and finally, that "the religion to come will be rooted in the new concepts of *science* and the modern social spirit."

Such statements as these, coming from leaders of movements apparently far apart, and yet in such striking accord on this point, render it highly important that we should inquire closely into the exact relation between "Science" and human welfare. "And this we will do, if God permit."

Furthermore, church-goers are often exhorted by the preachers of our day to consider what untold benefits Science has bestowed upon mankind. They are reminded that Science has illumined the pathway of humanity, dispelling the darkness of past ages, and is still prosecuting the gigantic undertaking of banishing ignorance and superstition from the earth. It is Science that is relieving want, and is blessing humanity by unlocking the storehouse of nature; while He who filled that storehouse is too often forgotten. It is Science that has stricken off the shackles that once fettered the human intellect. It is Science that, unwearied by past

achievements but rather stimulated thereby, is about to do yet more startling things, for which the world waits with breathless expectation.

And not only so, but Science is now put forward as the great Teacher, to which men are bidden to look for a sure and progressive revelation of truth. We commonly hear references, in the most reverential tones, to “the teachings of Science.” As an authority on Truth, and a revealer of the same, Science is exalted to a place higher than that accorded to the Word of God; and people who have no means of investigating such statements are repeatedly assured that Science has detected and corrected many errors in the Scriptures. I speak of what is commonly heard from the pulpits of our churches, and what nearly all church-goers have heard again and again. The Lord Jesus said that the Scriptures cannot be broken. But the occupants of some of our pulpits take it upon themselves to assure their congregations, on the authority of Science, that the Scriptures have been broken, and have been shown to be in many places exceedingly untrustworthy. It is the word of Science, which, according to this class of preachers, is really to be trusted.

It is well for us to understand clearly that the spirit of “Science” is not friendly to Christianity, but is, on the contrary, its deadly foe. This ought not to be, since the study of any part of creation should tend to reveal to the teachable mind the identity of the God

of nature with the God of revelation. But since the spirit of modern science is manifestly "the spirit of the world" (1 Cor. ii. 12), "the spirit that now works in the children of disobedience," let us recognize it as an enemy, suspect all its fair professions, and, when occasion offers, smite it in the name of the Lord.

When the Ark of the Lord, containing the tables of the Law of God, was brought into the temple of Dagon, the image of Dagon fell on his face to the earth before the Ark. And it was to no purpose that the worshippers of Dagon set him in his place again; for "when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the Ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him" (1 Sam. v. 3, 4).

So it will be if we bring the Word of the Lord to bear upon this modern Dagon whom religious men worship under the name of "Science." It will be seen to be without head or hands;—devoid of true wisdom and knowledge, and impotent to accomplish anything for the benefit of its worshippers.

Christian people will also do well to remember that among "the assured results of Science" one of the most conspicuous is this, that the imaginary Science of which we are speaking has made infidelity, not only respectable, but actually a mark of superior learning

and intelligence. Before Science was set up in the temple of modern civilization, men might disbelieve and reject the statements of God's Word; but there was then no counter-authority to which they could appeal in support of their unbelief. This lack of a counter-authority to the Bible, the name of "Science" has supplied, and thereby the hands of unbelief have been greatly strengthened.

What truth, then, is there in the statements, such as we have quoted, concerning the religious bearing and value of the teachings of Science? The answer is, There is in them no truth whatever. The revelations of Science, whatever else they may have accomplished, have done *absolutely nothing* towards meeting the spiritual needs of humanity, or enlarging its spiritual knowledge. This is a radical statement, and since the matter is of the utmost importance, the writer feels amply justified in discussing it with care and thoroughness.

Considering first the subject of "the teachings of Science," so far as they have any religious or spiritual bearing at all, it is to be noted that among the various and often contradictory things that have been taught in the name of Science, there has never been anything *positive*, never anything in the nature of a contribution to spiritual truth. We shall see presently that Science, by reason of its obvious and recognized limitations, could not possibly make any such contributions. But

it is enough here to note the fact. The use to which the name of Science has been put in the domain of religion has been to contradict certain things which have been held and taught as true on the authority of Scripture. And the matters so contradicted have necessarily been of a historic nature and connected with the physical creation; such, for example, as the accuracy of the account of the six days' work recorded in the first chapter of Genesis, the occurrence of a universal deluge, and the like. Indeed, these two topics (the six days' work and the deluge) practically exhaust the matters revealed in Scripture upon which men who assume to speak for Science have ever had anything definite to say. Even as to such subjects as the miracles of Old Testament times, and those performed by the Lord Jesus, Science cannot speak. For these are purely questions of *fact*, to be believed or not according to the evidence; and Science has no evidence whatever on these subjects, and is incapable of obtaining any that has the slightest degree of pertinence. As to these matters of history, and still more so as to all matters relating to the being of God, the soul of man, the future state, eternal life and eternal death, and all that is embraced in the great theme of Redemption, human beings are *absolutely and necessarily dependent upon Divine revelation* for all the information they have, or ever can have. Upon these matters, or, as we might broadly say, upon all that comes within the

scope of religious faith, Science does not, and cannot, throw the faintest ray of light. On all these subjects, the men of this scientific age have no better and no other sources of information than those of the ages that are past.

Let any one who is disposed to question this statement, test it for himself, as he may easily do. Let him diligently inquire of himself what single fact Science has revealed to him which has added in the smallest degree to his spiritual information. Let him then ask the preachers of Science to mention specifically some bits of information having a spiritual or religious value for which mankind is indebted to "the teaching of Science." The result will surely convince the inquirer that the fulsome tributes to Science, such as we have quoted above, and in which current religious literature of the popular sort abounds, have absolutely nothing to rest upon. The truth is that modern (or ancient) Science has contributed nothing whatever to our fund of spiritual or moral information. Science has brought to humanity *not one thing* whereby the tried and tempted soul may be helped in his struggles with the evils of his nature and environment; not one thing to aid in solving the problems of life, to strengthen and encourage the weary pilgrim on life's pathway, or to shed the feeblest ray of light upon that darkness through which it leads.

Never has there been a greater imposture practised

upon the ignorant, easily deceived masses of men, who are being "destroyed for lack of knowledge," than that which certain religious teachers systematically carry on, in arraying Science as a religious authority in opposition to the Word of God. This idol, a creature of man's evil imagination, which has done no more for the spiritual good of man than Baal or Jupiter, is not only set up as a teacher and revealer of truth on a level with the Word of God, but even on a higher level; for the chief religious use to which the name of Science is put, is to appeal to it as an authority for statements contradictory to those of the Bible.

And this crime is all the worse in its nature and consequences because, of the people who look to the pulpit for their teaching, there are very few who are able to investigate these statements for themselves. A scientific education is regarded as if it were a sort of initiation into the higher mysteries; and those who have not enjoyed such privileges are easily persuaded to accept anything introduced by the conventional phrase, "Modern Science has taught us."

The writer of these pages is speaking here from an experience which is surely sufficient to test the truth of what he is saying; and, before making these radical statements concerning the relation of Science to the spiritual enlightenment of mankind, he has first assured himself that, as the result of twenty-five years' diligent scientific study and inquiry, he has not

gained for himself so much as a single scrap of spiritual knowledge.

It is but fair to say, in this connection, that men of science themselves are relatively free from this worship of "Science." The farther a man advances in scientific studies, the less likely he is to be tainted with that particular form of idolatry, so prevalent among those who desire above all things to be thought scientific. One of the most prominent workers in the field of applied science¹ lately said that if scientific discoveries should proceed at the present rate of progress for a few thousand years, humanity might by that time have accumulated sufficient data to *begin* to draw a few conclusions. This is in accord with the statement of Scripture, "If any man think that he knoweth anything, he knoweth nothing **yet** as he ought to know" (1 Cor. viii. 2).

Such men know full well that scientific investigations have brought to light absolutely nothing that could by any possibility be the basis of religious faith, or that tends in the slightest degree to reveal the relations of the soul of man with the Supreme Being, the Creator of the Universe.

Even as to the origin and nature of physical life, the results of scientific investigations are utterly inadequate to explain its simplest phenomena. On this subject, Mr. Alfred Russel Wallace says :—

¹ Mr. Thomas A. Edison.

“As to the deeper problems of life, and growth and reproduction, though our physiologists have learned an infinite amount of curious or instructive facts, they can give us *no intelligible explanation of them.*”

If Science can give no intelligible explanation of the phenomena of *physical* life, which all are able to observe, what folly it would be to look to that source for information concerning the phenomena of *spiritual* life, which lie in a sphere beyond the reach of the senses !

Many of those who set up Science as an authority in opposition to the Bible, fail to distinguish between Science and Philosophy. The former has solely to do with *facts* ascertained by examination of the accessible universe ; and since it is only the physical universe that is accessible, and but very little of that, it is quite impossible that Science should bring to light any facts bearing one way or the other upon matters of spiritual truth. But Philosophy has to do with the *explanation* of the universe, and its contents ; and of philosophies there have been no end. When one passes from the consideration of a fact or thing to the explanation of that fact or thing, he passes from the domain of Science to that of Philosophy.

For example, the stone axes, stone hammers, and other stone implements which have been discovered in various places are *facts* which cannot be controverted.

Their discovery is a fact of Science. But the explanation of the origin of these stone axes is a matter which belongs to Philosophy. Mr. Wallace (in "Man's Place in the Universe") quotes a seventeenth century explanation of the origin of stone axes by Andrianus Tollius (1649) which will furnish an excellent illustration of what some people esteem to be highly scientific:—

"He gives drawings of some ordinary stone axes and hammers, and tells how naturalists say that they are generated in the sky by a fulgareous exhalation conglobed in a cloud by the circumfixed humour, and are as it were baked by intense heat; and the weapon becomes pointed by the damp mixed with it flying from the dry part, leaving the other denser; but the exhalations press it so hard that it breaks through the cloud and makes thunder and lightning. But if this is really the way they are generated, it is odd that they are not round, and that they have holes in them. It is hardly to be believed, he thinks."

Philosophers are now able to furnish a more probable explanation of the origin of stone axes; but when we come to some of their explanations of even the physical being of man, of his nature and tendencies to evil, of the presence of sin and death in the world, we have verbal formulas which are but little more intelligible

than the foregoing, and have no more foundation in fact.¹

If, then, it be true, as I have asserted, that the teachings of Science are destitute of religious significance and value, what meaning have such statements as that "upon the foundations laid by modern science a vaster, nobler fabric of faith is rising than the world has ever before known"; and that "Science is supplying the facts which the New Theology is weaving into the texture of religious experience"?

The answer must be that these statements are

¹ I have not reviewed in this volume the status and tendency of Modern Philosophy. The influence exerted by speculative philosophy upon the social and religious movements of the day is undoubtedly great, but it is unobtrusive. The author has dealt briefly with this subject in a pamphlet entitled *Modern Philosophy : A Menace to the English-Speaking Nations* (Morgan & Scott Ltd., London). For present purposes it will suffice to say that the Bible account of God, man, and the universe has been discarded by the leading universities of England and America, and has been supplanted by a species of Pantheism known in philosophic parlance as "Monistic Idealism." The fundamental doctrine of this philosophy is the same as that of Humanism, to wit, the identity in substance and being of God and man. Modern philosophy is, therefore, in line with the other forces which are urging mankind onward to the Great Consolidation. The effect of this philosophic scheme is indicated in the last chapter of this volume,—
"Ultimate Intellectualism."

utterly void, not only of truth, but even of meaning. Science has never yet furnished, and is utterly incapable of furnishing, anything which could conceivably be a basis of faith, or which could, by any possibility whatever, be woven into the texture of religious experience. These are “great swelling words,” utterly void of sense; yet in this careless age they fall upon the ears of people again and again, without even stimulating them to inquire whether they have a meaning or not.

Faith has to do (and necessarily) with *unseen* things; that is to say, things that are beyond the reach of investigation by man. Faith is the evidence of (or more literally the conviction concerning) “things not seen” (Heb. xi. 1). Science, on the contrary, has to do solely with *seen* things, that is to say, with the visible and accessible universe.

“Faith comes by hearing,” or “by the report”; and the hearing or report comes “by the Word of God.” (Rom. x. 17). That is to say, faith is the result of receiving and believing the testimony of Scripture. The only ground where there could possibly be any conflict between Science and the Bible is in respect to statements contained in the latter about events said to have happened in past ages on the earth. In respect to such matters, human sciences might discover facts which seem to contradict the statements of the Bible. Thus Science might afford a limited basis for *unbelief*; but

by no possibility could it be the basis of faith. But no facts contradicting statements of Scripture have ever been discovered, and the believer knows that none exist. So much for the teachings of Science, and the impossibility that it could ever furnish a substitute for Revelation as the basis of faith. But it should also be noted that "Science," in the sense in which that name is used by the advanced theologians of our day, has *no existence*. As a counter-authority to the Bible in matters of spiritual truth, Science is referred to as an entity—comparable to the Bible—capable of being consulted like the latter; and indeed it is regarded as if it were a being of supernatural powers, living on from age to age, and guiding successive generations of human beings in their onward march. Surely there never was a greater delusion than this, or one practised on so large a scale.

It is, of course, entirely permissible to speak of Science as an existing entity, in a purely figurative way, so long as it is kept in mind that we are using a figure of speech. But the usage of the name "Science" is such that the figure of speech is wholly lost sight of; and people are taught that Science has an actual existence, is giving forth authoritative teachings, and is accomplishing real results for humanity. Manifestly the teachings of Scripture cannot be contradicted by a mere figure of speech.

Furthermore, such statements as we have quoted are

exceedingly misleading, in that they disregard the fact that, even in the figurative sense, there is not one comprehensive "Science" to which men may look for instruction. There are a number of distinct and separate sciences; and such are the limitations of human capacity that no man can be proficient in more than one. Hence there does not, and cannot, exist any mouthpiece through which Science could impart her instruction, if she had any to impart. And not only so, but it frequently happens that the deductions which might reasonably be made from the data of one science are inconsistent with conclusions deducible from the data of another science. Thus, there are such distinct departments of the field of scientific inquiry as Geology, Physiology, Biology, Astronomy, Physics, etc.; and each of them covers so much ground that no man, however diligent and capable, can be really proficient in more than one of them. It follows that, assuming a state of general scientific knowledge (which really does not exist), no human being is, or ever can be, qualified to speak for Science, so as to say what is the voice of Science at any time, on any subject extending over the whole scientific field.

There is, therefore, no depository of the teachings of Science to which one may resort when desirous of learning what that authority has to say on any matter relating to his spiritual welfare, and there exists no one who is either qualified or authorized to speak for Science

on these matters. Since it is utterly impossible for the people who are taught by theologians of this sort to test the correctness of their doctrines, the former are completely at the mercy of the latter, and thus there is established a religious despotism worse than that of Rome. On the other hand, those who rest their doctrines solely upon the authority of Scripture, are always subject to a ready test of the correctness of their teaching.

But it is well worth while, in view of the use to which the name of Science is being put every day, to go even further into detail, in order that we may ascertain with certainty whether the discoveries, in any of the separate departments of scientific research, possess a spiritual value, or have any bearing upon spiritual matters. It will be sufficient, for this purpose, to interrogate three of the sciences which have been probably the most active and progressive during the past fifty years, namely, Astronomy, Chemistry, and Geology.

ASTRONOMY

What new religious conceptions have come to mankind through the medium of astronomy? This important branch of Science has to do with the heavens; and surely to it, if to any, we may hopefully look for something that will enlarge our stock of religious information.

Moreover, astronomy continues to be, up to this time, a "pure" Science; that is to say, it has not been (perhaps because it cannot well be) debased to commercial ends. Those who devote themselves to the study of astronomy must do so from a pure love of investigation, and not from sordid motives. These facts commend the results of astronomical research to our respectful consideration, and so we would earnestly inquire in what way, if any, those results have inured to the spiritual benefit of mankind.

The chief modern discoveries in the realm of astronomy have been made by the aid of the spectroscope. By means of this instrument certain interesting facts have been noted, and from observations thus made, astronomers have been led to the conclusion that the star-systems throughout the whole universe are composed of matter of the same sort as that of our solar system. From this it has been inferred (and not unreasonably) that the universe is an entity, whose parts, notwithstanding the immense distances said to separate them, are all in some manner related.

The oneness of the universe is esteemed to be the greatest discovery of modern astronomy, and we may cheerfully admit it to be a discovery of great interest and astronomical importance. We would ask then, what is its *spiritual* value? In what way does it touch and help in the solution of the problems of every-day life on this planet? What advantage does

it give in the way of spiritual enlightenment or spiritual strength to the man of to-day, which was not enjoyed by those who lived before the spectro-scope was invented? This is the practical test to which we must bring the discoveries of modern science for the purposes of our present inquiry. It is obvious that, while this greatest of all achievements of modern astronomy may give the occupants of our pulpits something about which they may discourse with a show of learning, it furnishes them with no new weapon against evil, and with no new means for comforting and helping needy and perishing humanity. One cannot go to a soul in distress with the message that the spectroscope has revealed the uniformity of nature, or comfort the sorrowing and afflicted with the assurance that the star-systems are composed of matter of the same sort as our earth.

Another achievement of modern astronomy is the alleged determination of the distances and dimensions of some of the nearer stars. At least, we are assured that the appalling figures given to us do really represent these distances and dimensions with some approach to accuracy. Conceding the correctness of these figures, what we wish to know is the effect which the knowledge of these prodigious strings of numerals has had upon the religious life of the modern man who enjoys the benefit of them. How many persons know the distance in light-years of a single one of the few

stars whose distances have been computed; and of those who enjoy that precious information, how many have found it of practical value in their daily lives?

One of the very latest achievements of astronomy has been (or at least we are so informed) the determination of the orbit of an invisible satellite of the planet Jupiter. Assuming the existence of the satellite and the correctness of this determination, we would ask how those who obtain possession of this information are to weave it into the fabric of their "religious experience"?

We need not, however, confine ourselves in this inquiry to the astronomical discoveries of recent years. We may go back to what is regarded as the very beginning of astronomical science, namely to the time when the Ptolemaic theory of the universe was replaced by the Copernican-Newtonian theory. If we ask what spiritual advantage is enjoyed by the man of to-day over those who regarded the earth as the centre of the universe, and the heavenly bodies as its attendants, it will be impossible to discover any.

Surely it is needless to consider further the discoveries and teachings of the science of astronomy, in order to show the emptiness and miserable deceit of those who seek to turn men aside from the Word of God by the pretence that upon "the foundations laid by modern science" they may build a vaster and nobler fabric of religious faith. The grandest dis-

coveries of the sublime science of the stars are pitifully and absurdly inadequate to serve for any such purpose.

Astronomy may indeed reveal something of the grandeur and magnificence of God's creation; but it can tell us nothing of His love and compassion for sinners. It may trace the course of the Milky Way; but it cannot show to perishing souls the way of eternal life. It may tell men how far the earth is from the sun; but it cannot tell the believing sinner how far God puts his transgressions from him. It may calculate the orbits of comets and the magnitudes of the heavenly bodies; but it cannot explore or reveal the unsearchable riches of Christ, or tell us aught of the rising of the Bright and Morning Star.

In view of these things, it is not too much to say that the annals of heathen superstition and idolatry contain nothing more egregiously superstitious or more grossly idolatrous than the modern man's worship of Science as a religious teacher superior to the Word of the living God.

CHEMISTRY

Let us turn now to another field of scientific investigation, where great activity has been displayed, and where many practical and highly interesting discoveries have been made in recent years; and let us inquire whether, among all these results of modern chemistry, there are any contributions to the sum of human

knowledge of spiritual matters, or any which have a spiritual value or application. Although we have failed with the telescope of the astronomer to discover, in the domain of his science, any spiritual facts, or anything which men could weave into the fabric of their religious experience, we may perhaps be more fortunate with the microscope of the physicist.

So diligently and so effectively has chemical research been pursued during the past fifty years, that, within that period, its text-books have been entirely rewritten. This science has, within that period, been put upon an entirely new basis, under the revolutionary influence of what is known as the "atomic theory." During the same period a great mass of facts regarding the properties of matter, and in particular regarding the actions of various substances upon each other, has been accumulated. Many new reactions have been discovered; and out of all this have come numerous new and useful commodities and many new industrial processes.

But if the atomic theory be capable of serving as the basis of a new chemistry, the very slightest acquaintance with it will suffice to show that it could not by any possibility serve as the basis of a new theology. Indeed, it may be regarded as fortunate that one's faith has not rested for its support upon the atomic theory, since that theory seems to have had its day, and is apparently about to give way to a

brand new theory of "ions" or "electrons." For the current teaching of advanced chemistry is that the hypothetical "atom," so far from being the ultimate particle of matter, as was until now held as the basic fact of chemical science, is itself composed of a countless multitude of "electrons," all of them in excessively rapid motion.

From this and from similar incidents we may learn that, if the foundations of a human science be destroyed, it is no great matter; for that science may be built anew upon other foundations, and may stand with apparent solidity and permanence until these in turn give way. But if the foundations of faith be destroyed, there is nothing for the righteous to do. If Christ be not raised from the dead, their faith is vain, they are yet in their sins; and, moreover, they also which are fallen asleep in Christ are perished. It would be the end of hope as well as the end of faith. For if in *this life only* we have hope, if Jesus Christ be not entered with *another life* into the holy place, and if we have not this hope as an anchor of the soul both sure and stedfast, then are we of all men most miserable.

Those who are enraptured with the doings of this scientific era may bestow upon the discoveries of chemistry all the admiration whereof they deem them worthy, and to that we should offer no objection. But when simple-minded people, easily overawed by

long words and imposing names, and who have no facilities for investigating the statements made to them, are told by their religious instructors that the modern sciences have displaced the old foundations of faith, and have replaced them with other and more enduring foundations, upon which is rising a vaster and nobler fabric of faith than the world has ever before known, we do most earnestly protest against such utterances as mischievous and soul-destroying falsehoods.

Modern chemistry may have given us better soap, but it has discovered no means for cleansing the heart from sin. It may have transformed the art of tanning leather, and supplied many new dye-stuffs for our textile fabrics; but it can furnish no oil of joy for mourning, and no garment of praise for the spirit of heaviness. It may produce illuminating devices for dispelling the darkness of nature, and high explosives for destroying life and removing mountains; but it cannot give light to them that sit in darkness and the shadow of death, or blow up the barrier that sin has placed between man and a thrice-holy God. It may even fill men's bodies with drugs and medicines; but it cannot fill their hearts with joy and peace.

GEOLOGY

Very briefly we look at another interesting field of scientific research. Geology is comparatively an infant

among the family of sciences, and (like other infants) it has much to learn. But (and again like other infants) it has assumed to teach, often with great positiveness, in regard to matters whereof it is but just beginning to get hold of the facts. Hence a supposed conflict which made considerable noise a few decades ago (but of which we now hear very little) between the teachings of Geology and those of Genesis, touching certain events in the long-past history of the earth.

Geology concerns itself with the study of the earth's crust; and the investigations of men in that interesting field have resulted in the accumulation of much fragmentary information concerning the constitution of the upper part of the crust of the earth upon which we live: but the information thus far accumulated is relatively meagre. Geology has, in addition to facts of the nature indicated above, furnished a large and varied assortment of guesses concerning the method of formation of the earth's crust, the sequence and remoteness in time of the several layers whereof it is composed, the nature of certain catastrophes which have left their marks upon and under the earth's surface, the condition of the earth's interior, and the like. All this is interesting, no doubt, and, in its place, may be highly important. Furthermore, all studies of nature are profitable to the reverent mind, which sees everywhere in nature the evidences of the manifold

wisdom of God. "O Lord, how manifold are Thy works! In wisdom hast Thou made them all" (Ps. civ. 24). "The works of the Lord are great, sought out of all them that have pleasure therein" (Ps. cxi. 2).

But we shall search in vain among the facts and theories of geology for anything which is of religious value, or which has any bearing whatever upon the relation of the soul of man to the Creator and to the universe.

Geology may make known to us something of the riches which God has stored in the mine; but it cannot help us to know the riches of the glory of His inheritance in the saints, or the fulness of Him in whom dwelleth all the fulness of the Godhead bodily. It may impart some measure of information concerning the formation of the earth's crust during ages past; but it can tell nothing of God's eternal purposes which are to be fulfilled in the ages to come. It can show us, in the fossiliferous rocks, the graves of once-living creatures, over which death has established its awful power; but it can tell us nothing about the resurrection from the dead, and the restitution of all things which God has spoken by the mouth of all His holy prophets since the world began.

This consideration of the three active sciences of the day will surely suffice to expose the emptiness and

deceit of such statements as that "Science is supplying the facts which the New Theology is weaving into the texture of religious experience." Yet the frequency with which one meets such utterances, and the astounding disposition of the mass of people to accept them without challenge or scrutiny, justifies the most thorough investigation of this particular form of idolatry. We have not yet got to the bottom of it, and so we pursue the subject a little further.

WHAT IS "SCIENCE"? THE QUEST OF AN ANXIOUS SOUL FOR ITS TEACHINGS.

We are now in a position to ask, Who, or what, after all, is "Science"? Where is its shrine? Who is its accredited mouthpiece? Suppose that some poor ignorant stumbler in the darkness of this world has heard, in an eloquent sermon delivered by some "eminent divine," that a great goddess called "Science" has visited the earth charged with the glorious mission of dispelling its gloom, and releasing the poor captives who have long been held in the grievous bondage of ignorance and superstition. He may not know just what these phrases mean; but they sound good, and he does know the burden of his own heart, and realizes fully that he is in sore trouble and need. So great, in fact, is his sense of need that he catches eagerly at any offer of deliverance. So he sets himself

to ascertain just what Science has to say about his case, and to learn what remedy she can furnish to cure the sickness of his soul, and to bring peace to his troubled conscience. To whom shall he go for this information, and for the particular facts which are needful to be woven into the fabric of his religious experience? This is the practical test of all the systems of New Theology, Modernism, and the like; and its application at once reveals the fact already stated, that there is *no such thing as Science*. It is an abstraction, an idol, a creature of the human imagination, which men have set up, and to which they have attributed real existence and superhuman powers. It has no more to say for the guidance of the human soul than the crudest idol to which the most ignorant savages address their worship.

If the seeker listens to the voices of those who assume to speak for Science, he hears a perfect Babel of contradictory utterances, no two in agreement on any matter connected with the mysteries of the soul, and none of them even assuming to give him the help he needs.

If he continues the search, determined to ascertain just what reality there is to which the name of "Science" could be attached, what he shall find is (1) a few men, mortals and sinners like himself, and just as much in need of Divine aid, who are devoting part of their time to the observation, each as best he may and in the manner he deems most effective, of some tiny

portion of the visible universe ; and (2) a great many large books, containing a vast number of statements and conjectures, for the most part quite unintelligible to the ordinary reader, and quite unprofitable to the few who are able to grasp their meaning, a large part of the contents of these books being devoted to disputing, questioning, or pouring contempt upon, the assertions of other like books. Such is the "state of Science" in this enlightened century ; and it is well to bear in mind what has been already said, that it is not from true men of science that the statements we are considering proceed.

It is very important for us to understand that there is no one who has either the authority or the ability to speak for Science, and that it is quite impossible to ascertain what is the authoritative teaching of Science on any matter of real importance. On the other hand, those who receive instruction on the authority of the Bible can readily ascertain whether or not the teaching be scriptural.

It is also well for all to understand that the matters regarding the physical universe and the physical life of creatures therein, which have been definitely settled as the result of human investigations, are very few in number, and that among them is nothing that could furnish any spiritual information or moral aid to a human being.

We do not stop to consider the contributions which

the discoveries of men have made to the physical comforts and conveniences of life ; for these things do not lie within the scope of our inquiry. It may be conceded that the ingenuity and industry of the modern man have brought into existence, as new social factors, many devices, machines, engines, processes, and appliances, which have made the existence of human beings in the mortal body a very different thing from what it was a few generations ago, and which incidentally have also added much to the complexities, anxieties, and dangers of life. Whether humanity as a whole is really any better off for these things, is a question as to which there are radical differences of opinion ; but since that is a question which concerns the world only and those who are of it, we shall not spend time upon it. What is important for those who are in the world but not of it, is to grasp clearly the fact that, in respect of instruction or light upon spiritual matters, mankind owes absolutely nothing, and less than nothing, to that abstraction which is adored under the name of "Science." On the contrary, this abstraction is the cover for an enemy, and a formidable one, since it is being used to blind mankind to the only true Light, and to divert perishing sinners from the only Way of life.

If one would learn from an eminent man of science just what the latter has to offer as a basis of faith, or a religious support, he could not do better than to read a

book, lately published, entitled *The Substance of Faith Allied with Science*, by Sir Oliver Lodge, who stands well to the front among living men of science. This is a very serious work, written by a man of naturally reverential mind and religious temperament; and in it he attempts (quoting his own words) "to lay a sound foundation such as can stand scientific scrutiny and reasonable rationalistic attack." This is probably the best attempt that has yet been made to put before men, in the name of Science, something which may be substituted for the Word of God as the basis of faith. Yet it is in no spirit of cavilling, or of disrespect for the eminent author, that the present writer declares the book to be utterly void of anything that could be called the "substance of faith." It contains merely a string of insipidities, inspiring no confidence, imparting no conviction, containing absolutely no message for the heart and mind, and leaving even the curiosity unsatisfied.

It is not in the nature of what is called "Science" to reveal spiritual certainties or to impart conviction. The inquiring soul never obtained, as the result of a scientific quest for spiritual information, however diligently pursued, anything better than a conjecture. No other result is attainable in that way. Of the sources of information available to mankind, the WORD OF GOD is alone capable of imparting absolute conviction to the human heart and mind. To this end is it given, that the

believer might **know the certainty** of those things wherein he has been instructed (Luke i. 4).

The final conclusion of this branch of our inquiry, and which brings us to the bottom of the subject, is that the "*Science*" of the *New Theologies* is merely one of the names under which Man worships himself. This is the simple and sufficient explanation of the use which is made of the name "Science" in the new theologies, and in all systems which are working towards the establishment of the religion of Humanism, that last and greatest of all the idolatries of the earth—"the depths of Satan."

EVOLUTION

Here we have the name of another idol, closely related to the foregoing, and to which, but a few years back, all but universal homage was paid by the wise and learned of the earth. The entire universe, including the bodies and souls of men, was confidently affirmed to be the product of Evolution. It was indeed conceded by those who fashioned this particular idol, that their god did not create the original substance out of which the universe was fashioned, and that probably he had been supplied from some "unknowable" source with matter, in a nebulous or undifferentiated condition, wherewith to begin the business of creation; but certainly Evolution (so we were told) fashioned every-

thing, animate and inanimate, into what it is to-day : and, what is more, Evolution has produced this infinite variety of created things out of a single simple kind of material.

In more recent times there has been a rapidly growing disposition among scientific men to discredit the Darwinian theory of origin of species (which is what many people understand by "Evolution"); but, as the controlling principle of the progressive changes in the affairs of humanity, Evolution holds its supreme place in the thought of the learned and wise of the day.

It is with the religious aspect of Evolution that we have to do, and into this we would thoroughly inquire. It is no figure of speech to say that this abstraction is exalted in men's minds to the place of Divinity. Not only is Evolution credited with directing the progress of humanity thus far, but it is trusted to carry that progress on to a triumphant conclusion.

In one of the most prominent pulpits of New York City, it was recently asserted that Evolution is the Hope of mankind. How different this from the revelation which the Bible gives of "the Hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel" (Col. i. 5)! The Bible tells also of "the Lord Jesus Christ, who is our Hope" (1 Tim. i. 1); but the aim of those who have left the old foundations is ever to put something in the place of Christ. This preacher, and others of his school,

bid their congregations look to Evolution, instead of to Christ, for all the improvement and blessing that is to come to man and his world.

It is easy to see where this leads. In the manual of *The Religion of Humanity* it is asserted that “Socialism is the *Evolution* of the human race from cannibalism and savagery to fraternalism and philanthropy, from the infamy of the swine to the splendour of God.”

In Dr. Broda’s article, from which we have quoted, and in which he discusses comprehensively the religious movements now in progress throughout the world, it is distinctly asserted that—

“not all the theories of modern science are of equal significance from the point of view of religious development; indeed, it is pre-eminently *only one concept* which could arouse the necessary enthusiasm and devotion, and give a basis on which to construct a new moral ideal, THE THEORY OF EVOLUTION. This fundamental doctrine, which entails the belief that progress is the law of being of all that is in nature, including man himself, must be the new inspiration.”

This clearly states the place which Evolution is to occupy in the coming religion of Humanism. It is the only concept to which the apostles of Humanism can look to supply the necessary enthusiasm and devotion for religious service. Dr. Broda further says:—

“But more than this, Evolution, in demonstrat-

ing the Unity of Nature, also proves the Brotherhood of the World, the solidarity of Creation, and so gives us the foundation for a new moral idea, and lifts us out of the utilitarianism which would make it appear that our best endeavours are only of benefit to what is sectional and transitory."

Surely Evolution is a mighty power if it does all this. He continues:—

"And so the Theory of Evolution gives us a new conception of the universe, a new conception of the aim of life, and provides a new theory of ethics, and is thus eminently fitted for becoming the basis for a new manifestation of the religious spirit."

If again we should ask where Evolution is to be found, and where and how its favours are to be secured, we shall inquire in vain; for this wonder-working "Theory" is but a creation of man's vain imagination, of whose existence or operation in nature, *outside of human affairs*, no trace has ever been found.

In studying the features of Humanism, the universal religion of the future, one is naturally curious to know by what services and religious exercises its devotees will conduct their worship. With the advent of a religion so grand and magnificent as its prophets describe, and which is worthy to replace all the historic religions of the world, one would expect a corresponding

improvement upon the formularies, sacred writings, and devotional practice of Christianity. It is not to be supposed that the great religion of Humanism, gathering its devotees around the inspiring idea of Evolution, would content itself with a weak dilution and feeble caricature of the words of the discarded Book, from whose thralldom humanity shall have been fully emancipated. Yet this is all that the writer of *The Religion of Humanity* has to offer, as witness the following :—

BENEDICTION

“May the Love of Humanity, which is the highest, purest, most unselfish love that Humankind can know, keep alive in our Souls the Sacred Fire of High Resolve, nourish our Minds upon the Manna of generous and uplifting Thought, and strengthen our Hands to helpful, kindly Service. And may the Blessings of Liberty, Justice and Equity, of Peace, Happiness and Prosperity, of Equality, Co-operation, and Comradeship, be upon us and upon our Children’s Children’s Children, from this Time forth Forevermore.”

And this :—

“THE DOXOLOGY OF LOVE”

“Praise Love, who slayeth Hate and Wrong,
Praise Him in Word, and Deed and Song ;

His Blessing be on Age and Youth,
With Justice, Liberty and Truth.
All Hail the People in their Might!
All Hail the Victory of Right!
The Glory of the Common Good,
Dear Love and Joy of Comradehood!"

Surely this invocation to the string of idols upon whom these poor idolaters call, manifests even less intelligence than was displayed of old by the fervid religionists who cried, "Baal, hear us! Baal, hear us!" or by those who raised the cry at Ephesus, for a space of two hours, "Great is Diana of the Ephesians." Surely we may feel much pity for those who know no purer or higher love than that of Humanity, and whose only vehicles for the expression of their religious worship are the disfigured and scarcely recognizable husks of ancient Christian formularies, from which all the substance has been eliminated.

As to the outward forms of the coming new religion, Dr. Broda says:—

"The Christian institution of Sunday has proved itself serviceable, as has the Protestant order of service, with its congregational singing, so well adapted towards creating an atmosphere of brotherhood, enthusiasm, devotion, and piety."

But Dr. Broda does not give a specimen of the hymns which such a gathering would sing in praise of the Theory of Evolution. It is difficult to imagine

them singing, for example, "Praise Evolution from which all blessings flow," even though that would accurately express the creed of the worshippers.

It is just here that the prophets of the coming era show a lack of foresight. When men worship, they must worship a PERSONALITY. The great author of religions, the spirit of Evil, who is back of all these religious activities, has his own plans for the worship of his dupes; and he will assuredly put those plans into operation when the time comes. The sure word of prophecy speaks plainly on this point: "And they worshipped THE DRAGON" (Rev. xiii. 4). "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the FIRST BEAST whose deadly wound was healed" (ver. 12).

MONEY

One more of the numerous gods of our day should be noticed, namely, the unrighteous Mammon; but the notice at this place may be brief, for the reason that the subject has already been touched upon; and, furthermore, the idolatry of covetousness needs not to be specially pointed out, for it is quite flagrant and undisguised. Every candid and competent observer of our times will admit that the pursuit of money is the chief concern of the day, and that money occupies

the first place in the regard of the majority of men and women in the centres of the civilization of our time. Money is more and more filling the place of a god in the thoughts and affections of man. The adoring tributes paid to Science, Evolution, Liberty, Peace, Fraternity, etc., are largely sentimental. The devotion paid to Mammon is heartfelt, practical, and intensely real. It carries with it the thoughts, hearts, and energies of its devotees. Into the pursuit of money the Mammon-worshipper throws himself with an intensity of passionate devotion; and in his thoughts about money he sets practically no limits to its powers.

God demands the first place in the *hearts* of His people. To love God with all the *heart* and soul and mind, is the first and great commandment. Money is, therefore, made a god by all who give it the first place in their affections. It has, moreover, such a power of laying hold of the affections and confidence of men, that the Lord's people need to be searched by the light of His truth to see whether they love Him more than their money, and desire Him more than they covet the money of other people. There is in money a subtle power to steal away from God the confidence of His people.

Money is also a god to those who put their trust in it; and many seek it, not for the sake of procuring supplies to meet their bodily needs and desires, but

for the power and influence it confers upon its possessors.

Furthermore, money is a god in that it bestows honours, dignities, and rank upon those who serve it best. The aristocracy of to-day is not so much that of rank, or of brains, or of culture, as that of wealth. What separates humanity into distinct classes is the fact of their having or not having money. Small wonder is it then that we see the multitudes zealously and fervently engaged in the service of Mammon, the financial interest taking the foremost place in the affairs of the world, and the nomenclature of money becoming that part of human language which is most in use. There are probably no two substantives that are more frequently used in the conversations of the day than "money" and "business."

This idolatry has infected the Lord's people, who have been often seduced to set their hearts upon, and put their trust in, uncertain riches rather than in the living God. When anything is to be done, the first thought often is, not, "Is this the Lord's mind?" (though He will surely supply the need of all His own work) but, "How much money will it take?" In many ways, of which it is not necessary to multiply instances, the thought is expressed that, if only there were enough money, this or that result could be accomplished for God.

But the need of the Lord is not for money. His need is rather for willing hearts and fully consecrated lives. It is for the lack of these that His work lags, and the gospel is not carried into "the regions beyond." God is not straitened in His finances, but in the hearts of His people. Oh, that they, who have received His unspeakable gift, might realize that they are debtors "both to the Greeks and to the Barbarians, both to the wise and to the unwise" (Rom. i. 14), and might diligently seek opportunity to discharge that debt by communicating to those, on whose behalf they have received the Gospel in trust, the knowledge of the salvation that is in Christ Jesus!

The service of mammon is utterly incompatible with the service of God, for the Lord has said, "Ye cannot serve God and Mammon" (Matt. vi. 24); and none have greater need to understand this than they who justify in their own eyes the pursuit and love of money by the vain thought of using it in the Lord's work. It is to His own people that Christ addresses this warning.

In Luke xvi. 13-15, there is a most pertinent and timely message, in which again the principle is stated, "Ye cannot serve God and Mammon." But the Pharisees, "who were covetous, heard all these things, and they derided Him. And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly

esteemed among men is abomination in the sight of God."

The Pharisee was most scrupulous and exact in giving his tithes, and his conduct in this respect would pass in the eyes of men as beyond criticism. But it is not the money, but the heart, that God would possess. There is nothing, in our day at least, that is more highly esteemed among men than money, and this is expressly declared by Christ to be ABOMINATION, that is to say, an IDOL in the sight of God.

Also, it is pertinent to recall that the image which was once set up by the world-ruler, Nebuchadnezzar, for universal worship, was an image of gold. And when again the world-ruler, who is to exercise authority over "all kindreds and tongues and nations," shall set up an image for universal worship (Rev. xiii. 15), it will be an image of gold, in that it will represent the great system which man has organized for the creation of wealth. This is the abomination or idol that maketh desolate, spoken of by Daniel the prophet.

Against the worship of this idol there is need just at this time to call out the most urgent and solemn warnings. Religion, in its last stage of utter corruption, enters, as we have seen, into a combination or intimate association with mammon, thus forming the great System or Consolidation with its dual aspect, religious and commercial. This prodigious association is, I doubt not, the culmination of "Mystery Babylon

the Great, the Mother of the Harlots and Abominations of the Earth" (Rev. xvii. 5). In this evil system, the complete union of religion and mammon wherein money-getting is made into a religion of universal scope, we find traffic of every sort, embracing all kinds of commodities from "gold and silver" to "slaves and souls (or lives) of men" (Rev. xviii. 12, 13).

And what we desire chiefly to emphasize is the power, which the vision that men's eyes are now catching, of this magnificent and imposing system, has of deceiving all whose eyes have not been fully opened to recognize that the world, with all its fair appearance, and in spite of its religious garb and its ornaments of philanthropy and altruism, is the enemy of God, a prodigy of deception and falsehood, with nothing but disappointments for those who trust it; and that it is corrupt from top to bottom and from centre to circumference. Nevertheless, many who truly "belong to Christ" are entangled in this system of Antichrist, and are consuming their energies in the futile attempt "to make the world better." So will it be to the end; for the last call of Scripture which God addresses to His people is given to those who are yet, like Lot in Sodom, lingering in Great Babylon on the eve of her overthrow: "Come out of her, MY PEOPLE, that ye be not partaker of her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

Therefore, we repeat the apostolic injunction:
 ‘Little children, keep yourselves from idols.’

ULTIMATE INTELLECTUALISM.—THE TENDENCY OF THE HIGHER EDUCATION

The tendency of the modern movements of thought may be accurately determined by noting carefully the attitude of those who are its leaders. In the first stages of a movement it is generally impossible to say in what it will end; but when its course has become definitely marked out the end may often be predicted some time before it is reached. We are fully justified in speaking of “*ultimate* intellectualism,” that is to say, of the *final stage* of intellectual development, since this development is now rapidly approaching a condition beyond which it is not possible to progress. When, through the progress of intellectualism, the human reason has been exalted to the place of supreme authority, and man is declared to be Divine, it is safe to say that the last stage of intellectualism has been reached. Beyond Divinity, it is not possible for even the imagination of man to exalt himself.

It needs no long investigation to ascertain that Humanism, or the exaltation of man to the place of God, is the real religious principle involved in all the homage paid to Science, Evolution, Progress, and

the like. Thus, the word "Science," as used in the literature, religious parlance, and pulpit utterances of the day, is simply a name reverentially given to the collective efforts of *men* to gather information concerning the physical universe. Whatever discoveries result from these efforts are not "the revelations of Science" but the discoveries of *men*; and hence the tributes paid to Science are in reality paid to MEN.

Likewise, the word "Civilization" is merely an imposing and admiring title, bestowed upon that complicated state of Society which the collective activities of man have brought into existence, embracing all the doings and achievements of the modern man, from peace congresses to submarines, and from aeroplanes to cigarettes.

The worship of Man as truly Divine, and the spirit of Man as represented in some transcendent human genius or "Superman," is therefore the *inevitable outcome* of the existing forms of idolatry; for, when one stops to consider the matter, it must be evident that the names Science, Progress, Evolution, and the like stand for mere abstractions, and that the real source, creator, and sustainer of them all is Man.

Heretofore we have considered the manifestations of the religious principles of Humanism in movements of the popular sort, and as set forth by those who

stand forward as the spokesmen of such movements; and have also considered those principles as they are found in the great economic movement of the day, that is, Socialism, which is the uprising of the masses of men who are neither intellectual nor learned. But now, and finally, we will seek an indication of the present state and tendency of Intellectualism, and of the effect of the education now being imparted to those who have the highest mental endowments, and who enjoy, at the same time, the best existing facilities for their cultivation. To obtain such indication we have only to go to the foremost seat of learning in America.

Probably there is no institution in the United States which exerts a greater influence upon the formation of ideas than Harvard University. Some of the best minds of the country have their ideas formed and their ideals shaped in the atmosphere of that ancient and highly respectable seat of learning; and upon leaving it they become the propagators of those ideas and ideals. In doing this they are aided by having, in addition to their own personal intelligence and culture, the weight of the influence and authority of the University. By sampling, therefore, the ideas that prevail, and are held in esteem at Harvard at the present time, we may learn what ideas will shortly become (if they be not already) current among the intellectual, or so-called "thinking," classes all over the land.

Of the complete departure of this great University from the teaching, encouragement, or recognition of, anything partaking even remotely of Evangelical truth (or what Dr. Gordon calls the "New England 'Theology'") it is needless to speak; for the facts in this regard are well known. Our present interest is to ascertain, not so much what Harvard has drifted from, as what it is drifting (or has drifted) to.¹

It is very striking and significant indeed to find (as we do) the ideals of the solidarity and supremacy of Man pervading the atmosphere, and saturating the thoughts, of those who are at the top of the scale of intelligence and culture, precisely as we found them to be the inspirations of those who are lower down in the social scale. From the top to the bottom these ideals have thoroughly permeated the mass of humanity.

The spirit of twentieth century intellectualism manifests itself, with a distinctness leaving nothing to be desired on that score, in the Harvard Class Poem for the year 1908. This production was highly commended and widely published, in whole or in part, in the secular press. We quote below some of the stanzas, in which Satan's creed of the Deity of Man is stated with startling distinctness, notwithstanding the

¹ See in this connection footnote on page 304 of this volume; also the author's pamphlet on *Modern Philosophy: A Menace to the English-Speaking Nations*.

obscurity which is one of the chief *literary* characteristics of the production.

The appropriate title of the poem is "MAN," and these are the opening verses :—

"Now in the East the morning dies,
The full light of the splendid sun
Strikes downward on our lifted eyes,
And the long journey is begun.
Across the shattered walls
A voice prophetic calls,
With tumult and with laughter
We rise and follow after.

"The modern world, immense and wide,
Awaits us, huger than before,
With new stars swimming in the void
And science broadening evermore.
The sweep of the limitless vast,
The past is dead and past;
Yet through it all for ever
One voice is silent never."

The reader will note the tribute to the "modern world," and that to "science broadening evermore"; but he may require some help in order to identify with certainty the "voice prophetic" which is "silent never," and which is heard even above the tumult, and above the laughter, and the noise of the clanging city. As I gather from the two following stanzas,

this inextinguishable voice is none other than that of
MAN :—

“’Mid iron wheels and planets whirled
The clanging city, in the street,
—The machinery of the modern world—
His lips cry loudly and entreat ;
Like one that lifts his head
For a second time from the dead,
—Out of the Church’s prison,
The new Christ rearisen !

“O holy spirit—O heart of man !
Will you not listen, turn and bow
To that clear voice, since time began
Loud in your ears, and louder now !
Mankind, the Christ, retried—
Recrowned, recrucified ;
No god for a gift, God gave us,
Mankind alone must save us.”

This last verse contains the essence of the poem. The cardinal points of its doctrine are that Mankind is the Christ, and that the heart of Man is the Holy Spirit. As the essence of the gospel of God’s Word is that “He GAVE HIS ONLY-BEGOTTEN SON, that whosoever believeth in Him should not perish but have everlasting life,” so the loftiest note in this Class Poem of 1908 is struck in the line, “No god for a gift God gave us,” wherein that text is flatly contradicted, and in the assertion that “Mankind alone must save

us.” One of these statements,—that of the Gospel, or that of the Harvard poet,—is “the Truth,” and the other is “the Lie.” One of them proceeds from the “Spirit of Truth,” and the other from the “Spirit of Error.” This must be conceded by all, since the two statements are in direct contradiction, one of the other. Which is the Spirit of Truth? the Spirit who inspired the writer of John’s Gospel, or the spirit who inspired the Harvard Class Poem? This is a question of life and death—of everlasting life and everlasting death; “because they which received not the love of THE TRUTH that they might be SAVED,” are given over to “strong delusion that they should believe THE LIE; that they might all BE DAMNED who believed not the truth, but had pleasure in the unrighteousness” (2 Thess. ii. 10–12).¹

The doctrine that mankind is the only saviour of men is amplified in the next stanza; and, in the next succeeding, it is declared that men’s gods are within themselves, and that the new world republican is heaven reborn in man and woman:—

“O world, grown pitiless and grim!
O world of men, had you but known
Your brother is your Christ, through him
You must be saved and him alone!

¹ We have introduced the definite article “the” where it occurs in the original text.

Love for his sorrows—love
Alone can lift you above
The pain of your misgiving,
The doom and the horror of living.

“ Within ourselves we must find the light,
And in ourselves, our Gods to be,
Not throned beyond the stars of night ;
Here in America we must see
The love of man for man,
The new world republican—
A heaven, not superhuman,
Reborn in man and woman.”

We need not quote further, nor is extended comment necessary. It is clear that what commended this poem, and procured for it the cordial reception it received, is not its poetical merit or its literary excellence, for in these particulars it is mediocre, or worse. But, as an expression of the blasphemous thought predominant in the mind of the man of to-day, though not all have the boldness to declare it so distinctly, these verses are eminently satisfactory. The lesson they emphasize for us is that, at the very centre of the culture and intellectuality of America, a stage of religious development has already been reached wherein all is fully prepared for the enthusiastic welcome of that man of prophecy “ who opposeth and exalteth himself above all that is called God or that is worshipped ; so that he as God sitteth in the temple of God, showing himself that he is God ” (2 Thess. ii. 4).

Thus it is written, and such must needs be the end of that "career of humanity" which Satan instigated, and for which, through his countless subtleties and deceits, he has continually supplied the incentive and inspiration. But let us be thankful that it is indeed *the very end*. Beyond this it is impossible for presumptuous man to go. Then "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 7, 8). "Who, in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. vi. 15).

"Verily, Thou art a God that hidest Thyself, O God of Israel, the Saviour. They shall be ashamed and also confounded, all of them: they shall go to confusion together that are MAKERS OF IDOLS.

"But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded, world without end" (Isa. xlv. 15, 17).

And now, people of God, "flee idolatry," and separate from all those who put their trust in idols. The enemies of our God are gathering into a massive, compact body, ignoring minor differences and magnifying the great unifying principles of the Solidarity, Deity, and Imperial Destiny of MAN. The children of this age are wiser in their generation than the children

of light. The latter are scattered and sundered by discords, utterly forgetful of the Oneness of the Body of Christ, and giving little diligence to keep the unity of the Spirit in the bond of peace, that should unite all brethren. Let us be awake to what is going on, and to what these current events tell us of the near approach of our Lord for His waiting people; and that, knowing the time, that now it is high time to awake out of the sleep of listlessness and indifference; for now is our salvation nearer than when we believed (Rom. xiii. 11). Let us seek, in the little time that remains, to make known to those who are perishing the Salvation that is in Christ Jesus for all who believe on Him; and others save with fear, pulling them out of the fire (Jude 23).

“Assemble yourselves and come; draw near together ye that are escaped of the nations. They have no knowledge that set up the wood of their graven image, and pray unto a god that CANNOT SAVE.

“Tell ye, and bring them near; yea, let them take counsel together. Who hath declared this from ancient time? Who hath told it from that time? Have not I, the LORD? and there is no God else beside Me, a just God, and a Saviour; there is none beside Me.

“Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isa. xlv. 20-22).

L

CONCLUSION

“And thou shalt speak My Words unto them, whether they will hear, or whether they will forbear; for they are most rebellious” (Ezek. ii. 7)

And now, as a final word, I would make an earnest appeal to my countrymen of England and America—the great English-speaking nations—to whom the subjects herein discussed are matters of vital importance. In these great changes and mighty movements of our day are involved, as I firmly believe, the destinies of the noblest empires that have ever risen and flourished in the earth. Notwithstanding our many and grievous national sins and shortcomings, God has greatly blessed and prospered us above all people on earth. Our armies have been victorious in time of war, and our commercial enterprises have prospered in time of peace. By the good hand of our God upon us we have spread to every quarter of the earth, and have extended our dominion over more than one-third of its inhabitants. If the wealth of the world could be rightly computed, doubtless much more than half of it would be found to be in our custody. The whole world has felt, and feels at this moment more than ever, the influence of our language

and our institutions. To us, chiefly, since the apostasy of Israel, the custody of the Holy Scriptures seems to have been entrusted ; and through us the Word of God has increased, and its message has been carried to all peoples and languages and tongues and nations. For our fathers feared God and trembled at His Word. Above all the nations of this or any age, we have been the people of *the open Bible* ; and, accordingly, above all the nations of this or any age, the God of the Bible has blessed us.

But within a generation all this has changed. This change, in its magnitude and suddenness, is without parallel in the history of nations. Mr. White has good ground for saying that "Christianity in the sense of its Founder has as little in common with Europe" (and he might have added America) "as with Asia"; and that "if He were to appear in the flesh *He could not call Himself a Christian.*" The substance of all that we have been considering is briefly this, that we have entered the dark shadow of THE GREATEST NATIONAL APOSTASY IN ALL THE HISTORY OF MANKIND. The Bible does not occupy the place in England and America which, until this generation, it has always occupied. Our leaders once bowed to its authority ; now they reject it. They have turned away from the God of Revelation, the God and Father of the Lord Jesus Christ, and have discarded Christianity for Pantheism, the degrading religion of the Hindoos. What does this portend, what *can* it

portend, but the greatest national overthrow, ruin, and disaster, that the world has ever seen !

“What shall we then say to these things?” Shall we forget the lesson of the olive tree? Because of unbelief the natural branches (Israel) were broken off. “Therefore,” we Gentiles are warned (for, says the apostle, “I speak unto YOU GENTILES”), “Be not high-minded, but fear: For if God spared not the natural branches, take heed lest He also spare not thee. Behold, therefore, the goodness and severity of God” (Rom. xi. 13, 19-22). We have experienced His goodness, and now have incurred, more than any other nations, His severity. *Let us then not follow any longer these evil men*, who are leading the deceived masses away from the Source and Giver of all good, the Author of all our national wealth and greatness. Whether reverend doctors, or learned professors, or ecclesiastical reformers, or social economists, or philanthropists, they are leading us into the pit wherein many nations have fallen, and from which none has ever risen again. “For the leaders of this people cause them to err; and they that are led of them are destroyed” (Isa. ix. 16). *God is giving now a little space for repentance* ere the storm of His well-merited wrath breaks upon us. This is the meaning of that strange “hush” which has fallen upon Europe, to which England’s greatest living orator lately called attention in words that have been read throughout the

world. But during this period of strange and ominous stillness there is proceeding a stranger and more ominous preparation for war, upon a scale hitherto unprecedented, and that at a time of profound peace. Let there be no mistake as to the meaning of this. It is not merely England's national supremacy, but her *national existence* that is at stake. And the destiny and interests of America are so identified with those of the mother country that the former will also be inevitably involved in the impending crisis. Moreover, the daughter has fully shared in the mother's sins, and will surely participate in the punishment thereof. For in this "as is the mother, so is her daughter" (Ezek. xvi. 44).

Shall it be in vain that the instruments of God's righteous anger are being made ready under our very eyes? Is it nothing that England's naval supremacy, upon which the existence of the Empire absolutely depends, has been definitely challenged by a great and warlike nation, whose ruler is a God-fearing monarch, who maintains the "Divine right of Kings"? Is it nothing that America's western border is menaced by a mysterious people, stimulated by conquest, capable of nurturing revenge for years until the moment comes, and then of striking a fatal blow? Is it nothing that while England and America are busy accumulating wealth, Germany and Japan are training every male subject for war?¹ Let us then consider our ways; and

¹ Prominent English journals have repeatedly called

let us be not so foolish and so oblivious of the plainest lessons of history as to suppose that these menacing evils may be averted by maintaining the "two-power standard," and by expending vast sums for armament. There is but one way whereby the English-speaking nations may escape the unparalleled disaster that menaces them; and that is, by repenting and forsaking their sins, and returning to the God Who gave them wealth and greatness. The prophecies we have been examining must indeed be fulfilled; but there are to be some nations which, as nations, shall be admitted to blessing when the Son of Man shall come in His glory, and shall sit upon the throne of His glory. For then "before Him shall be gathered ALL NATIONS; and He shall separate THEM one from another as a shepherd divideth his sheep from the goats" (Matt. xxv. 31, 32). It may be, therefore, that God will be entreated for us, that the storm of His wrath may not overwhelm us, and that we may be hidden in the day of His fierce anger, "when He ariseth to shake terribly the earth."

However that may be, there can be no question that, in a condition so serious as that which now

attention to the significant fact that *Germany and Japan are the only two nations on earth which compel every man to undergo a military training*. The world has two, and only two, nations of trained warriors. The God of nations has a great purpose in this.

exists, there is a special call to God's people, few and feeble though they be, for an unflinching manifestation of individual faithfulness to Him, and to His Word : "For thou hast a little strength, and hast kept My Word, and hast not denied My Name" (Rev. iii. 8). There is also a special call to them, at such a time as this, to separate themselves from that system of confusion which will soon experience the severity of His righteous judgments. For that vast system, religious and commercial, which has been the subject of our study, is none other than "Babylon the Great," whose destruction has been decreed (Rev. xviii. 1, 2). But Scripture shows us that on the very eve of her overthrow there are some of God's people who yet linger within the dangerous sphere of her showy allurements. To these there comes "from heaven" a clear and urgent message: "And I heard another voice from heaven, saying, COME OUT OF HER, **My People**, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . She shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Rev. xviii. 4, 5, 8).

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